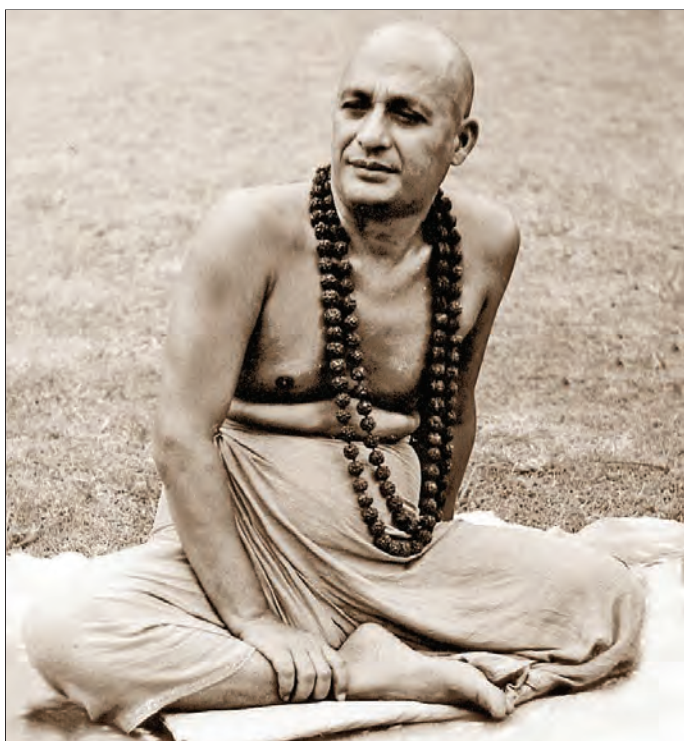


2013 Golden Jubilee edition

BIHAR YOGA®

# Steps to Yoga & Yoga Initiation Papers

Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

Steps to Yoga  
&  
*Yoga Initiation Papers*



1963–2013  
GOLDEN JUBILEE

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GANGA DARSHAN, MUNGER, BIHAR, INDIA  
23rd–27th October 2013



# Steps to Yoga & Yoga Initiation Papers

*Letters to Swami Satyabratanaanda, Swami Dharmashakti  
and Vishwāprem*

Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

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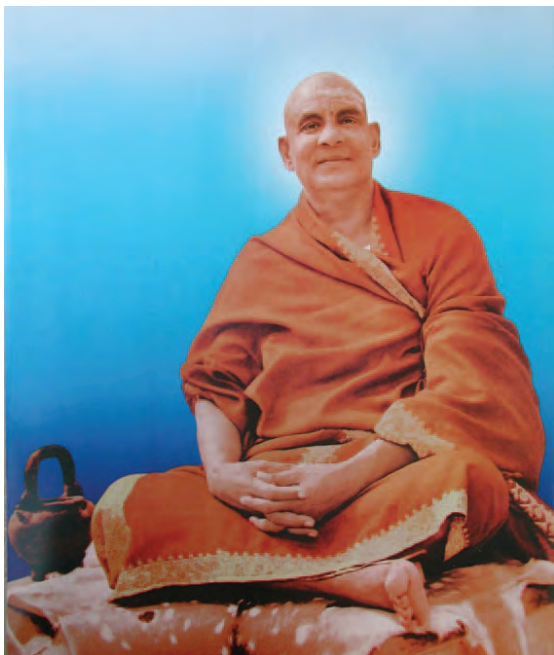
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## Dedication

*In humility we offer this dedication to  
Swami Sivananda Saraswati, who initiated  
Swami Satyananda Saraswati into the secrets of yoga.*



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*Listen! O virtuous ones! Listen!*  
*O intelligent ones! Listen to the clarion call of the*  
*countless siddhas:*

No sooner is the ego surrendered than the Divine Master is revealed; the Dark Night of the Soul is transformed into illumined awareness.

—Guru Gorakhnath

## शान्ति पाठ SHANTI PATH

ॐ सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु ।  
मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः

*Aum Saha Naavavatu; Saha Nau Bhunaktu;. Saha Veeryam Kara-  
vaavahai; Tejasvi Naavadheetamastu; Maa Vidvishaavahai.*

*Aum Shaantih Shaantih Shaantih*

Aum. May the Lord protect both teacher and disciple, and may He cherish us both. May we work with full energy, that our study be perfect and give good results. May we never feel ill will towards each other.

Aum peace, peace, peace

# Introduction

This book is compiled from a series of letters written by Swami Satyananda to three of his disciples, guiding them through their sadhana and awakening. He is speaking to them from a higher level of consciousness in a manner appropriate to their individual understanding and sadhana, and not speaking with mundane awareness, or in the form of a text.

In order to go through the process of awakening, it is necessary for a person to become a disciple and experience the guru from a state which is beyond the intelligent mind, creating an intimate rapport with him and finding no distinction between a master, a philosopher, a friend, a relative and God.

This book is for those who are seekers wanting invaluable guidance to take them on the path of realization and inner awakening by harmoniously reconciling the philosophy of yoga with its practice.



# Letters to Swami Satyabratananda

*Date of Birth:* 26 June 1914

*Place of Birth:* Chhuikhadan, Madhya Pradesh

*Education:* Robertson College, Jabalpur

*Mantra Initiation:* 1953 by Swami Sivananda

*Sannyasa Initiation:* 1967 by Swami Satyananda

*IYFM General Secretary:* 1962–1971

*Editor, Publisher, Distributor, Yoga/Yoga Vidya:* 1964–71

*Founded Rajnandgaon Yoga Vidyalaya:* 1971

*Samadhi:* 31 December 1971

*Swami Satyabratananda is first and foremost among Sri Swamiji's oldest and closest associates. In 1956, Sri Swamiji wrote to him from Delhi, "I am Satyam; you are my vrata. Therefore, you are Satyabrat."*



What is God?

If I swear now that I would not utter his name, somehow, to my utmost surprise, his name would come to my lips.

Once a newly born child was brought up in a jungle, away from society, under the care of a trained nurse, so that he may not be told or taught anything about God. At the age of eighteen he asked the nurse, "Who made the sun?"

He was sent into seclusion so that he wouldn't think of God. They wanted to see if the thought of God was inherent in man or was it a concept which was inherited from parents and society? But they found that the child felt there must be *someone* who created the sun.

We see around us a great universe. There must be someone who created that. Beyond these forms there must be someone immortal. This is how the common man inferred God.

A few men grew impatient to *know* that 'reality'. They renounced the world, led a life of great introversion and rigorous austerities; until at last they came to know of that light of lights. We call them seers. Aspirants seeking truth gathered round such seers, who imparted wisdom unto their disciples.

We first went to such seers and bowed unto them in all reverence, because they were the torch lights of knowledge. With their grace alone we came to know something about our master.

In our childhood we felt that there was nothing greater than our toys. When we grew a little more in age, we felt that there was nothing as significant as our dresses and society. Gradually, we came in contact with saints. Their divinity influenced our minds. We felt thus: even as air cannot be seen, various emotions cannot be apprehended, subtle vibrations cannot be perceived, likewise there is *something*, which too cannot be seen.

You might argue: the thing which exists must be seen. If God exists, we must be able to see him. Let me tell you, how



can you see everything of the world? There are certain things which you can't either see or explain, but you can feel them.

For instance, you cannot see fragrance, but you feel it. An ant bites you; you cannot see the pain, but you can feel it. Even a blind person can feel it. Even if you do not have ears or eyes, you will definitely know the taste of a rasagulla.

Through the eyes we see. Through the ears we hear. Through the tongue we taste; through the nose we smell; through the skin we feel touch. God is beyond the reach of these five senses. You cannot touch him with the physical hands. You cannot see him with the physical eyes.

If we cannot see a thing with our eyes, it does not exist, it is all false – this is how you are arguing at this moment.

May I ask you how many thoughts are coming to your mind at this moment? Are you able to see them? If not, do you dare to deny their existence?

Just as you cannot see thoughts, can't see the air, the butter in milk, a seed in the soil, a tree in the seed, a hen in an egg, or a child in the womb, likewise there is *something* which you can't see and which is beyond the reach of the five senses and the mind.

In order to see a distant object, you must take the help of binoculars. Through binoculars alone you can see two persons standing at a distance. You do not have binoculars, so you say you can't see anyone. You must either believe me because I have binoculars; or else you will have to see them yourself by procuring binoculars.

If you do not have the inner vision or sukshma drishti, go to the saints, who know the way.

Scientists say that there are mountains and ancient sea beds on the moon. Can you see them? Either you must have a powerful lens to see all that by yourself, or else you must have faith in those who proclaim the truth. Not everybody possesses so much inner wisdom; therefore, one has to rely upon the seers.

Right you are. There can be a few fools in this world; but how can the majority be foolish? If a few self-styled and

frustrated intellectual giants deny the existence of God, I feel I would only land myself in logical errors by accepting their faith. It is not that I condemn the atheists; but I have somehow come to feel that they are erring and erring terribly in broad daylight by denying something which they have never cared to search for and seek out.

So never entertain such thoughts in your mind as are hovering at present. Never say that you will not worship him and do sadhana just because you do not see him. So long as you do not believe in him, you will not realize him.

In order to solve an algebraic sum, you have to say: 'supposing  $3X$  plus  $Y$  is equal to  $3$ '. If the student argues with his teacher as how ' $3X$  plus  $Y$  is equal to  $3$ ', the teacher would only tell him to stop arguing and would insist upon supposing it in order to get a correct answer.

If while merely solving a sum we have to have faith in the supposed formulas, why talk of it when we are solving this greatest problem involving God and his creation?

---

*13 January 1956, Rishikesh*

---

You will have to awaken love for God. You may even meditate for the whole lifetime without achieving any tangible result. The reason is simple: you do not have love for God. What is the use of meditating on a zero or a flower when the mind oscillates? You cherish love for mundane things, yet you complain about failure in sadhana.

What is love? *Constant remembrance and awareness of the beloved Lord and a keen longing to unite with him.* If there is no love in you, rest assured that you won't have his darshan. There is no fun in your going to Badrinath, if you fail to love God. Renunciation is a joke, sannyasa a mockery, if the aspirant lacks in bhakti. No man who lacks love for God will ever realize the divine glory.

You can get everything in the world except bhava and love for him. You can awaken that love from within yourself.

It is already there. It is trying to find an expression. Pray unto him to bless you with bhakti.

Prayers should emerge from the bottom of your heart. Prayers must come out in the form of perfect self-expression. Prayers that are true and original are at once heard and accepted by the Lord. Borrowed prayers are not original. Classical prayers are not true. True and original prayer is that prayer which represents your inner condition and is expressed in the language you understand well.

Prayer can't be taught in a school or a convent. I say prayer need not be taught at all. Every man has in him the virtue of praying, which can be manifested by means of bhakti. What one needs to know is that in him there lies a divine force which, if awakened, can render anything possible. Beware of artificial, ambiguous, borrowed and mechanical prayers; they will have to be kept off the list.

Prayers you have often heard in ashrams, temples and in mass congregations can be anything but 'prayers'. They are surface superimpositions which, when needed, dwindle into airy nothings. Such prayers belong to the department of intellect, while I wish to awaken that prayer which is an expression of your inner bhava and feelings.

Regarding meditation. I will initiate you into the yoga of meditation gradually. You should not be in a hurry. However, you have to bear in mind that dhyana yoga is the key. It does not mean that you have to put yourself under undue strain from now until then. At present sumiran alone will do. Sumiran yoga will by itself culminate in dhyana when the proper time comes.

Again, I don't prefer direct meditation. Dhyana is the seventh step of raja yoga. What about the preparatory sadhanas? Without practising preparatory sadhanas such as japa, asanas, pranayamas, dharana, nama japa, nama sankirtan, sattwic diet, celibacy, self-improvement, mental balance, etc., you mean to say I should initiate you into esoteric meditation? Don't be in a hurry. Be patient and persevering, sincere and earnest.

Meditation should come upon the aspirant without any personal effort. It is only then that it will culminate in samadhi. Please bear in mind that if the meditation is not spontaneous, as other thoughts are, its fruits will not be abiding.

*28 January 1956, Rishikesh*

---

You have put a nice question, whether all saints can guide us or not, before they have direct intuitive knowledge.

If you have not seen Kedarnath, first hear from one who has seen it. You come to me and ask whether I have seen Kedarnath. It may be that I have not seen the place. However, when I say something about Kedarnath, there is no doubt that Kedarnath is somewhere in the world. This is the first truth. You asked me about Kedarnath and I told you that I had not seen the place. You went to someone else who said that he had seen Kedarnath.

Thus there are two types of saints. The first type is called brahmashrotriya, the other brahmanishtha.

He who has heard from guru and learnt from Vedic scriptures about God is a brahmashrotriya. We should believe him as well because he knows about the great being. He who has realized God and has direct intuitive experience is called a brahmanishtha.

Thus you can acquire knowledge about Him from every holy man. This is the first step towards yoga or communion.

*15 February 1956, Rishikesh*

---

In order to have direct knowledge of God you must plunge into yoga sadhana. It is only then that you will realize him as the creator as well as the 'soul and stuff' of the creation.

God is not separate from creation. He has expressed himself in these creations. Even as from gold many

ornaments are made, the ornaments being nothing but gold in fact; even as from mud various pots are fashioned, those being nothing but mud in fact; likewise the creation is but his manifestation. It is not different from him. Everything here is an expression of consciousness absolute.

Ornaments without gold are nowhere. Pots without mud are nowhere. Similarly, creation is nowhere without him.

Call him 'Rama'. Rama means the one who is immanent in all. He is sakara as well as nirakara, saguna, as well as nirguna, vyakta as well as avyakta. You can meditate either upon his form or formlessness.

Nirakara and sakara are one and the same. Whenever you meditate on your Ishta and merge yourself in him, you forget yourself. Gradually the two become one, and thus you get the non-dual consciousness or adwaita anubhuti.

If you consider God as all-pervading, you can see him in any form. Thus there is no harm if you consider guru as God. First of all be aware that he is all-pervading.

The other truth you should know is that God is omniscient, i.e. all-knowing. It means that God knows everything about time, space and object.

The third truth you should know is that he is omnipotent. It means that he can do everything.

---

*4 March 1956, Rishikesh*

Why this confusion regarding sakara and nirakara upasana? Did not I tell you that both are his attributes?

If you are not clear whether you should do nirakara upasana or sakara upasana, you will not reach anywhere. You can realize him by either of the two ways. These modes of meditation are not different at all. When your mind is merged in sakara, nirakara dawns automatically. Whenever you meditate on the photo of Rama, you get his sakara anubhava. This is the first stage. Nirakara is the culmination of sakara, while sakara is acceptance of nirakara.

The mind spontaneously and rapidly gets merged in a form. So a bhakta meditates on the form of Rama or Krishna or Shiva or Guru. God reveals himself in and through that very form. This is nothing but his grace that he, being nirakara, comes into the sphere of the mind for his devotees.

So long as the mind does not merge in him, and so long as it does not forget its individual consciousness, God cannot be realized. The mind should lose its identity in God-consciousness. It is then that he appears.

Therefore, you should unhesitatingly choose one of the modes of sadhana for consuming the individual consciousness.

---

7 March 1956, Rishikesh

---

*Asato maa sat gamaya!*

Lead me from unreal to real!

Do you understand the secret of your lukewarm love for your Ishta Devata? You haven't developed as much attachment for him as you have for wife and wealth. There is no use accusing dharma sadhana, guru mantra and God if you have failed to develop intense longing to unite with him.

Why does your mind swing like a pendulum? It is not the mind which is to be blamed. It is you and only you who have been doing sadhana without bhava and feeling. Did you ever try to channel your dissipated emotions towards he who can consume them in toto? You need a whip now.

You know that lady who has been living on fruits and milk for the last twenty-five years. Where does she stand now? There itself where she started her journey twenty-five years ago. She still remains a slave of anger, greed, back-biting, crooked-mindedness, egoism and passion. Do you dare to say that she has derived any perceptible benefit by remaining on fruits and milk for twenty-five years? No, no, Satyabrat, this

is *not* the way. Please don't get into this rut and religion of old ladies.

So long as your mind doesn't rest in the centre and so long as it is not overwhelmingly emotional after him, no amount of fasting, pilgrimage, shastra adhyayan and pooja path will confer divine experience.

I advised that lady when she approached me for his darshan in quite a different way. I instructed her: *detach* and *attach* (vairagya and abhyasa). It means this. Supposing a water stream is flowing. You want to irrigate your land with its water. You will have to channel the water towards your fields to be irrigated. So first you detach the stream from its original course; next step you attach it to your fields by means of a canal.

In the same way you have to withdraw your attachment from mundane affairs, which is the process of vairagya, and then merge the same in God-consciousness, which is abhyasa. The mind, which is naturally inclined towards petty objects and pleasures, should be brought back every time it loses touch with the centre. The thoughts which naturally follow the twin trends of attraction and repulsion – raga and dwesha – will have to be turned therefrom and be led towards the seat of the supreme through the royal road of anasakti.

Bhakti is a divine gift; it is given by him. Unfortunately, we have misappropriated the divine wealth in satisfying our worldly whims and fancies, passions and fashions. The gift of God – which love is – has been consumed by wife, children, property, kith, kin, name and fame. Thus man has lost the capital together with the interest. What remains with him now, is a bundle of reserve bank notes; and that, by force of circumstances, he offers to the Lord at Kedarnath as 'pooja'. Now let him withdraw the love from mundane objects and direct the same towards the supreme Lord.

So you have understood what I mean when I say 'detach and attach'.

No use fasting if your mind is fast running after evil-mindedness. What is the harm if you eat and drink

well and lead an inner life of purity and peace? A non-vegetarian friend with altruism in his head and hands and sacrifice in his every nerve is by all means better than that vegetarian and self-styled pundit who is engrossed in black marketing, adulteration, exploitation and anti-social activities. Therefore, it is better to be a simple man with noble virtues than to be a nobleman with ignoble vices. Then what? Be a man of God, friend of all, brother of all believers and master of your own self!

*Tamaso maa jyotir gamaya!*

Lead me from darkness to light!

The moment I was closing this letter, the Lord's upadesha flashed into my mind at once, wherein he sums up the teachings of the Gita before his beloved disciple, Arjuna. These are the lines:

“Having renounced all notions of avidya, come unto me alone for shelter; I shall make you free from all sins thereof; ye worry not.”

Please note ‘come unto me alone for shelter’. Here the Lord asks us to lay all the burdens at his feet. Yes, he means total surrender where we not only yield to the pressure of circumstances, but also voluntarily go to him with hands folded, head bent, ego surrendered and heart divinized.

So long as the wife does not submit herself to the husband in her entirety, she cannot be close to him to the extent she expects to be. When she submits herself entirely, she undoubtedly gets complete rights over him and all that belongs to him. The secret of this ‘gain’ is hidden in ‘totally giving’ the things of fleeting value against the ‘thing’ of absolute value. Yes, you give yourself; and you not only gain him, you regain yourself also.

The sea tells the river, “Oh darling! If you want to become one with me, you will have to merge yourself in me and lose your individuality.” In the same way, if you want to gain him, you will have to take back all the attention you have given to the world and offer the same unto your beloved. No



sooner do you offer your attention unto him than the yoga of meditation manifests in full.

Give the gold to the devil, but spare love and attention for God. He is not in need of your gold, plantains or sweets. He is feeding infinite universes from *that* time. The only offering to be made unto him is your attention and love. Unless you turn the gaze from the fleeting shadows and fading beauties, you cannot expect redemption from sin and misery. Unless you turn the gaze from worldly pleasures and skin-deep lust, how can you be happy and peaceful? How can you gain the best by slaying your own soul?

You are a traveller sitting on a train bound for Delhi. Many stations will come on your way, no doubt; but you should not get down at any of these stations. Remember that you are destined for Delhi, and nowhere else. The duties you render to your wife and children cannot be your ultimate destiny. However, you *have* to travel through these wayside stations in order to reach your destination. You have to discharge your duties side by side with your spiritual sadhana. Should you consider those stations your ultimate goal, you will be left alone on the platform quite shelterless and ignored. Pravritti marga is the path which leads the jiva to its ultimate destination. Nivritti is an attitude of being ever aware of the goal, which is moksha. Ye, walk upon the path of life with perfect awareness of your spiritual destiny!

Work you must; for there is no other way. One has to work to live and support the family. This is the first step on the staircase. As soon as the foot reaches the next step, let one take the first foot off the last step and place it on the next one.

So the way is love and surrender. Now you can meditate on him. This is bhakti yoga. Bhakti yoga is the way of communion through love and surrender.

Let one call him as lovingly as a wife would call her husband or her only son.

Let one remember him as a lady would remember her precious golden necklace presented by her husband on their wedding night, and which was stolen a few minutes back.

Let one have such desire for him in his heart as a lady would have for showing her friends the fine nylon saris sent by her husband from foreign places.

Neither in temples, nor by ringing bells and blowing conches, nor even by waving the arati and clapping the hands does one see him; but verily it is love, a dynamic and creative type of love one holds and nourishes in one's heart, by which one sees him within as well as without.

*Mrityor maa amritam gamaya!*

Lead me from death to immortality!

Yet another step towards surrender! And I believe most of your doubts will be cleared.

Why should you bother about the house repairs when the landlord is already there to do it for you? This is his temple; let him do as he likes. Surrender will have to be backed by this attitude.

In the same way you should always bear in mind that not only this body but your wife and relatives and property also are his gifts. Not for a moment should you forget this fact that he alone looks after all your needs. This attitude will not only remove worries and fears, but it will also bestow immense spiritual stamina.

Why do we suffer from insomnia, headache, blood pressure and other similar diseases? Don't you think it's because we lack the necessary quality of perfect self-surrender? I believe that there is something which by following we can remain at ease mentally as well as physically. You might call it anasakti; I call it atma samarpan or self-surrender. Anyway, both are the same.

The art of surrender is a virtue in itself. It must be complete. It must be one hundred percent. Half-hearted surrender is no surrender. Verbal surrender is no surrender. Surrender born of love is abiding and real.

*6 March 1956, Rishikesh*

---

Individual consciousness cannot be consumed by either of the two modes of sadhana if one lacks divine love for one's Ishtam. Therefore, you should first of all develop love for him. Divine love is realized through the grace of God and the blessings of saints. You can develop it through sakama bhakti also.

Those who practise nishkama bhakti do not have so much intense love. They are so dull and emotionless.

Sakama bhakti is not inferior to nishkama bhakti. It develops love for God. When your desires are fulfilled, your love for him is intensified. In the course of time, you will give up sakama bhakti of your own accord and start loving him for the sake of love.

Those who meditate upon him for the sake of realizing some desired end become merged in him sooner than those who meditate on him for nothing. Those who consider nishkama bhakti as superior to sakama bhakti do not know the truth in essence. You can get moksha even by practising sakama upasana. You can get nirvikalpa samadhi as well through sakama bhakti. It is a matter of one's experience and knowledge. You should totally give up the belief that if you meditate on him with sakama bhavana, you will not get moksha. There is no necessity for you to change the course of your bhavana and sadhana. At the point of merger sakama culminates into nirakara.

Please go on with your sakama upasana without hesitation. In due course it will surely consume the individual consciousness and culminate in nirakara.

*8 April 1956, Rishikesh*

---

Do you wonder as to how sakara is consumed by nirakara?

Still I don't blame you for this doubt. Sectarian preachers have caused a great confusion with regard to this point.

I personally know that meditation on a concrete object leads one to nirvikalpa samadhi. It is like this.

We can give any, or a particular, pattern to our mind. We can shape it either in the pattern of a woman, or a man, or a pot, or a watch, or a boy. When we meditate on Krishna, our mind assumes the form of Krishna, which gradually becomes consumed in self-consciousness, resulting in nirvikalpa samadhi.

When the mind merges in the form of the Ishta Devata, the sense consciousness is withdrawn. Unified consciousness of mind is awake. This too perishes when astral and causal awareness are merged in the 'thing-in-itself'.

Selection of the form of meditation must, therefore, be based on love. That is to say, you should select that object for meditation which would at once magnetize your mind and compel it to withdraw itself from all other objects.

Perfect introversion is only really possible when the mind has a better object to dwell upon. A better object is that one which the mind can comprehend with interest and intensity. Scattered extrovert tendencies of the mind can be easily collected and united around an impressive form. Mind loses its grip over objective consciousness when the object of meditation is lovely, interesting, attractive and fitting into the individual psychology.

Meditation on a *form* is nothing but nirakara upasana. When you meditate on Rama, it is meditation on your own soul, which is nirakara. The sakara is left outside. What you have in you now is a mental form. Your soul alone manifests itself *through* that form. Thus sakara upasana is but a form of atma upasana.

You can meditate on sakara, say a stone. That is meditation on atma. *Truth is within you.* Outer form is a basis for mystic flights in unknown lands. So go on meditating on one form until the mind merges in the wake of higher consciousness. You will know the truth yourself. If nothing appeals to you, select *Om* as a basis for dharana.

*30 April 1956, Sharanpur*

---

He has given you such a capable body and mind. Man is the most beautiful and privileged creation of God. If he felt that man needed some more beauty, he would have given him that too. But it appears that he was satisfied with man's mental perfection and psychic capacities.

The aim of your life is self-realization. It is better to be born as a dog or as a monkey than that man who leaves the world without realizing the self. What is the difference between such a man and an animal? You will have to be sincere. You will have to give up hypocrisy. You go to temples and take his name twice a day and you feel as if you have discharged your duty towards God, while it takes you the whole day to discharge the duties towards your family and society. What a pity!

*28 May 1956, Delhi*

---

Pain and pleasure may come your way. The clouds of calamities may eclipse your inner shrine. But with nothing should you barter the peace of your soul. He alone who considers pain and pleasure as passing clouds and is always aware of his goal will be really happy.

You should have intense lagan for realization. Keep your goal before you. It is not compulsory to sit at one place and take his name. On the other hand, your whole life must be dedicated to his awareness. Every act of yours must become his worship. Whenever you get time, merge yourself in his sumiran, introvert your tendencies, peep within and experience joy.

Whenever you are free from occupations, try to feel that your body is becoming lighter and that you are experiencing pleasantness, thrills and serenity within you. You surely can't get such thrills from any worldly objects. Real life is a life of service, bhakti and yoga. Our eternal abode is the seat of Brahman. We all are pilgrims here.

God is in everything. He is in guru, in a stone, in Rama, Krishna, as well as in all. You can worship him in any form you like. I have allowed you to worship him in any manner possible. When the mind is merged in one rupa the light in us manifests itself.

Here is the difference between yourself and a saint. Certainly a saint has not descended from heaven; but he has unlocked the great *secret* and opened the knot through meditation. He has been able to peep inside and become one with God.

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*21 June 1956, Delhi*

Get up at four in the morning. Take a cup of tea if you feel drowsy. Do pranayama for a while without retention. While you inhale, feel that purity, love, fearlessness, vairagya, etc., are entering into you. While you exhale, feel that jealousy, hatred, impurity and fear are going out of you. Sit straight with full attention; don't take the support of the wall. Sit in padmasana, if you can. Chant a few kirtans loudly at first. Then repeat your mantra in beads. Japa mala arrests the extrovert consciousness. It locks the mind.

Don't postpone this item for old age. There is no guarantee that you will live for one hundred years. What if there is a war in 1964? There is no surety of one's life. You cross the road, a motor-truck runs you over; you talk to your friend, the next moment you are down with a heart attack. I advise you, therefore, to take up spiritual sadhana now.

Merge your mind in him through japa and dhyana. Bring his divine form on your mental plane. Pray unto him in all love. Open your heart unto him. Don't lock it with a big Godrej lock. Love is the key which will help you to open the lock. It will open the door of the cage, in which is enshrined the *golden bird*. The pathway towards it is sadhana. The strength to reach the cage is love. The key which opens the lock is concentration.

If you suffer from constipation, you will have headache, fever and all sorts of diseases. In the same way if you suffer from mental constipation, you will be unable to sleep. You will feel restless, dull and depressed. You will be worried and shocked.

How do you cure physical constipation? By taking Purgo-lax or fruit-salts. Thereby the constipated matter is thrown out of your body. Now you have no fever or any other physical complaint. You feel all right, very light and healthy. In the same way whenever you suffer from mental constipation, give a purgative to your mind. Prayer is the purgative which removes the fermented filth out of the system. It means that you should not hide anything from him. Speak everything unto him. Yes, go to him all naked and all empty. Though our beloved Lord knows everything, still we have to tell him in order to empty our minds of the filth. Place before him all your defects and actions. If you hide your emotions and desires from him, you will have to go to a chemist in order to purchase Saridone or Anacin.

Prayer is the most effective medicine, which won't cost you anything. Feel as if he is standing before you; you at his feet, kneeling down and saying unto him all your troubles, karmas, accomplishments, emotions and worries. Let it take one, two or three hours even. You will see that a lot of the mental burden has been taken off your shoulders.

Great difficulties confuse us. Clouds surround all over. Criticisms create restlessness. But with all that, if we sincerely take his name, adversities will pass away like winter clouds. We will be able to maintain a high rate of stamina and a balanced mind. We will not be puffed up by prosperity, nor shall we be disappointed by forced austerities. Take this divine anaesthesia.

Do nama sankirtan along with your family members in the evening. No pomp and show. Just sit together and sing his glories. There definitely is a great power inherent in his name. Do experience it.

A home where there is mutual peace, where husband and wife do not quarrel, where bitter taunts and harsh words are totally prohibited, where husband and wife respect each other at every step of life, where every family member knows how to 'forget and forgive', where every affair is treated in a spiritual light, verily that home is really a heaven on earth, a lovely divine garden laden with beautiful flowers of eternal fragrance.

Bring peace in your home. Keep the garden of family ever green and fragrant. Reorganize the scattered patterns of your home. Rebuild your house on the strong foundation of love, peace, unity and strength. Let every one of you have a different flute, but let the tunes of all be the same. If everybody starts playing different tunes, there will be a mess. Both of you should have one aim in life and help each other for its fulfilment. Try to understand each other. Never exchange harsh words. No bullet can really kill a man as the tongue does.

God is all-merciful. He forgives us any number of times. Even a thief can become a saint provided he makes a thorough changeover in his life. A public woman also can reach him provided she surrenders her entire being at his feet. Such instances are too many to be quoted here.

Never take into account the past history of a saint. See what he does tell you. It is very difficult to understand them. We mortals have a very bad habit of finding fault with others. We make the first mistake and ignore the important thing.

We can change our lives by changing the mode of our thinking. As you think, so you become. Whatever you are today is what you thought yesterday; and what you will be tomorrow is what you think today. Surely a man becomes great not by anything but by his karma and swabhava.



Religion, spiritual life, the philosophy of sadhana have nothing to do with the life hereafter. These things are meant for this life, to better this stage, to decorate this platform. If religion cannot solve the problem of this life, reject it. If spiritual life cannot afford to bestow peace on the soul of this body, dash it off. And, if sadhana cannot enrich your present existence with beauty and health, success and gold, kick it off. We do not want these things at all, if they are only for parloka. I love this life. I care to make this existence better. I wish to make this body hale and hearty, this mind quiet and peaceful. I love men more than they love stone gods. The more I mix with people, the more I have begun to love them. Love is a greater force than the law of religion. If water cannot cool your body, or food appease your hunger, love can do that.

Thus the children must be given the message '*be up and doing*'. Not even a single moment should they waste in useless pursuits. They must become adventurous and enterprising. How long can they depend on someone? Let them strengthen their willpower, decide something finally and plunge into it day and night. Success knows no rest. Life needs no procrastination. Death is a challenge, a warning, a call to get ready to face the realities of life, which are so thrilling, so romantic and so new.

Truth for today: in you there is that phase of consciousness which is to be discovered. That consciousness is a part of cosmic consciousness. It is the source and store of all knowledge, power and wisdom. That consciousness is gained by faith and practice.

Wisdom is just the manifestation of your own self in deep samadhi. Ishwara is just the manifestation of your inner consciousness.

Keep on supplying *this* oil to *that* lamp wherein is burning *this* light in all its glory and infancy. Let the light enlighten your soul.

There is none who denies the supreme creator of universes. Scientists too believe in a conscious and sentient cause. But belief itself will not better the scheme of life, will not divinize the life which is beset with baser elements.

The mere fact that we aim at bettering our earthly career is sufficient evidence that we live with God; not merely believe that *he is*. Faith in God is not a belief; it is a system of practising the ideals. What is the good of my persistent declarations about the existence of God if my life doesn't express it.

I think that the best method to work with both believers and non-believers is to be honest and spiritually silent. But this silence should not be interpreted as something which denies God. Satyam's affirmative noddings to both may be understood as frank admittance of the inability of the finite mind to deny or accept non-empirical truth. Rather, my 'yes' to both signifies the indescribability of his status, experience and reality. Please remember that 'yes' about God, as also 'no' about him, are neither contradictory, nor even two antagonistic attitudes. Both 'yes' and 'no' are two different attributes of him whom they visualize either positively or negatively.

Hence this philosophical compromise should unite different faiths, so that all may conjointly understand Satyam; of course, without losing their own stuff of faith. Well, we have to disagree with the views of hedonists, epicureans and animalistically demoralized individuals.

The best way to bring them round is regular training in yoga asanas. Of late, Satyam has come to realize this. Many careless individuals have taken to spiritual life just because they come to me to learn yoga asanas. Even those who hated spiritual life, but suffered physically, come to me and still come to get themselves yogically trained. You know what I do with them? I regulate their life itself. You see, I am bent upon reaching a 'way of life' – dharma I mean.

Those who are suffering may come to me. Those who wish to know him may come to me. Those who love me may come to me. Those who deny God may come to me. Let them surround me in any manner they like. I will give them a 'way of life' which will be practical, divine and trouble-free. And thus we end the logical discussion about God's existence and absence; for both are his attributes – and attributes are inseparably integrated with the object proper. Satyam is not wavering. He is only adamant in frankly accepting the conclusion of the Upanishads.

*The sun does not shine there, nor do the moon and stars.  
From where the speech returns along with the mind,  
not having found him.  
Not this, not this.*

No honest man has ever boasted that he saw God, although we infer that a few such souls would have had twinkling and lightning glimpses of the reality somehow. Hence, let us not be speculative and visionary. On the other hand, we must be immediately practical, careful, divine and honest.

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*12 April 1957, Jamshedpur*

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Bodily ailments are great obstacles in the spiritual path. The common and main disease from which the majority of the world's population is suffering is constipation, which is the root cause of all sorts of dangerous diseases. Amongst other obstacles, stomach trouble really hampers the progress of the aspirant towards God-realization. In advanced age this gives all the more trouble if proper care is not taken. Besides a regulated and light diet, I suggest for you a few yoga asanas; and if you perform them regularly for at least half an hour daily, I am sure you will enjoy good health and long life, peace and prosperity.

I had thrown some light on yogic asanas in one of my letters. Now I suggest a few pranayama exercises. If you practise them regularly and systematically, not only will you have better health but it would also help you in concentration and meditation. Pranayama goes hand in hand with yogasanas. By regular practice you can maintain a higher standard of health, vigour and vitality. Its practice regulates the action of the heart, lungs and brain. It promotes digestion and circulation of the blood. Combined with yogasanas, these remove all sorts of diseases and bestow most wonderful health on the practitioner.

Breathing plays a very important part in maintaining the body in sound condition. These days our friends do not realize its importance. Hence their bodies decay early, their breathing being irregular. If one controls the breath, the mind is also controlled. If the mind and the prana are both kept under control, one gets liberation from birth and death and attains immortality. There is an intimate connection between the mind, prana and the senses. In short, pranayama is the control of the vital forces of the body. It is regulation of the breath to have perfect control of the life current.

The first stage is to master the pranayas and the next is pranayama. You need not wait till you have mastery over asanas before practising pranayama. That pose is best which can be kept for a long time comfortably. Practise asanas, and side by side you can practise pranayama.

You will have good appetite, cheerfulness, strength, courage, vigour, vitality and good concentration of mind. There should be no strain in pranayama. Whenever you feel uneasy and depressed, you may practise pranayama. Inhale and exhale very slowly without making any sound. The practice of retention produces heat, as well as increasing the span of life. The mind becomes one-pointed after the practice of pranayama. The body becomes strong and healthy, free from all diseases.

Mouna should be observed during the practice. Take a light diet; observe brahmacharya.

Pranayama may be practised in a dry and well-ventilated place, twice a day, morning and evening, on an empty stomach. Do not bathe immediately after asanas and pranayama. Wait for at least half an hour. Do not wipe the perspiration with a towel; rub it in with your hands. Do not expose your perspiring body to chill and cold air. Be regular in the practice. Take sattwic food.

In the beginning, you might feel peculiar sensations about which you should not be unnecessarily alarmed and thereby give up the practice. I am sending you a book by separate post for further guidance and practice.

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*1 August 1957, Raipur*

In my previous letters I had suggested to you a few important yogasanas and easy pranayamas, which I am sure you will continue with sincerely. You will not only get rid of physical complications and enjoy sound health, but you will also experience a strange peace of mind. Every disorder in your nervous system, metabolism and respiratory system will vanish.

If, however, for some reason you cannot find enough time for yogasanas and pranayama on any day, you can practise a few rounds of surya namaskara. This is a dynamic form of worship of the sun, the source of cosmic energy.

Surya namaskara is best practised exactly at sunrise, with the body exposed to the sun's rays. Abundance of health-giving sunrays revive the cells and other systems of the body within a short period.

Regarding the method of doing surya namaskara, I am sending you a small booklet by separate post.

8 November 1957, Delhi

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Preplanned divine arrangements and ordinances can't be written off. There is no escape for individual freedom. It is always better to dance with unseen tunes and feel happy under all changes and disposals.

Divine steps are mysterious. We, who are plunged in avidya, cannot make anything of his plans. To us, his plans seem to be whimsical and his orders beyond understanding.

A bhakta has full faith in him. He will accept his arrangements as a form of divine grace. The real devotee does not murmur, complain or grumble over the past.

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22 November 1957, Delhi

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If the soul is sat-chit-ananda, why should he be a victim of sorrow, misery, worry, conflicts and other forces? We repeat '*Shivoham*' which means, 'I am that ananda swarupa atma'. Why does this blissful soul experience sorrow and joy?

Such questions arise in the minds of many people who want to know the real implications of the soul and its nature. The answer in brief is as follows.

Just as a king, in a dream, sees himself as a beggar, while in reality he is a king, in the same way this soul imagines the feelings of sorrow and joy. This is what our scriptures say.

When this soul is all-joy and all-knowledge, why then this delusion? Why does it mistake itself for something else?

I sleep at night and dream that I am a grihastha, when, in fact, I am a sannyasi. I know the truth only when I wake up. So I was a sannyasi, and I am still a sannyasi; however, just for some time in the middle, I did not know that I was a sannyasi. Similarly, I am atma in fact, though I have *somehow* forgotten my real nature.

The question then arises as to why this soul is deluded. Why and when did this delusion cover the soul? Nobody can answer properly. All the Vedas and shastras are silent about

this question. We can simply say that the Lord himself is just playing a wonderful play.

If you insult me, I will definitely feel bad because my indriyas are receptive to it. Once I sleep, even if you insult me, I will not be affected by it. So this soul, when connected with maya, experiences sorrow and joy and becomes as it were a victim of the positive and negative charges of nature.

The electric bulb shines while the fan stands still, although both can be connected to the powerhouse through wires. Why? Because the bulb is plugged in and the fan stands disconnected. In the same way, when we plug ourselves into the world and its objects, we are affected by them and consequently we experience sorrow and joy.

Where is the root of sorrow? They consider sorrow to be anadi. But in my opinion, the root of sorrow is not far from us; it is in us. It is rooted in our minds and indriyas. If we control our mind by yoga, or surrender it unto his lotus feet, our miseries will come to an end.

Through the five jnanendriyas and five karmendriyas together with manas and buddhi, chitta and ahamkara and the pranas, we experience the past in the form of joy and sorrow. When the jivatma connects itself with these nineteen tattwas, it becomes the experiencer of all sorrow and joy.

This body is a kshetra and there is one kshetrageya in it; Shiva, Rama, sat-chit-ananda, soul, call it by any name you will. When this kshetrageya identifies itself with the kshetra and its essential factors, it experiences all that happens with the kshetra, i.e. within the body.

Take a fresh coconut; break the shell. The inner kernel also will be broken. Now take another dry coconut and break it. The shell will break, but the inner portion will remain unaffected. Why? Because the kernel has now detached itself from the shell. Even so, if we disidentify our soul from the body, we will not be affected by what happens to the body.

Take another example. Ramesh and Suresh are unknown to each other. Someone dies in Ramesh's family. Suresh will not be affected by that death because he has no connection

with Ramesh. Next year the daughter of Suresh is given in marriage to Ramesh. From now onwards Suresh will definitely be affected by every event occurring in Ramesh's family. Why? Because he has connected himself with them. In the same way the soul has identified itself with prakriti since time immemorial.

What then have we to do to disidentify the soul from prakriti? Just as we separate butter from milk, or rice from its chaff, in the same way we have to separate purusha and prakriti tattwas through sadhana. Even as we take out pig-iron and steel from the raw material with the help of a blast furnace, likewise we have to separate the real by removing the unreal matters with the help of yogic fire.

Just as we separate gold from the gold-stone by setting aside the non-gold elements, in the same way we have to detach and discover the soul which is lying dormant in the folds of prakriti. The method is sadhana.

Supposing you go to a jungle. There a lion passes in front of you and goes away without inflicting any harm on you. All this is over, no doubt; but what will be the state of your mind? Full of fear, intense fear! You will continue to see the imaginary lion before you. His teeth and terrible face will come before your mind as real as anything. This is the laya stage of chitta.

The husband of a young lady died. Even then she used to feel as if he were with her and she used to feed him. Her sons said that she herself ate the food for two persons. Of course, she has come to know the right state of affairs now.

This is an example of the tanmaya stage of mind, when the mind has merged in one. Until we do not merge our mind, prakriti and purusha will not be separated. The swan is well known for separating water from milk. This bird is said to be white and aquarian. Its dearest abode is mansarovar or the mind-lake which is situated in the vicinity of Kailash. I have seen the bird. I have known it in full. I not only know hamsa, I know param hamsa also, who is the master of the art of separating milk from water, or consciousness from matter.



When you go to the burning ghat at the dead of night, you feel as if there are people all around, as if there are many sounds coming from a distance, and as if some ghost has come. At this fearful juncture the state of mind is possessed by an intense belief and fear and because of this you see a figure as clearly as anything.

In the *Ishavasya Upanishad*, we read that the face of truth is covered with a golden cover. Yes, this all-blissful soul is as if covered by three curtains. We have to tear off these veils. There are three veils and seven doors. Beyond these three and those seven is the field of atma or purusha where there is infinite light and bliss. As long as we do not know these three veils, those seven gates and that inner purusha, and as long as we do not realize that there is a great power in us, we cannot get rid of sorrow and miseries.

This soul is nirakara *in essence*. Its name is Shiva, Rama, atma, etc. This soul lives within the folds of prakriti. Around this soul there is an extension of consciousness up to many crores of miles, where Narayana sleeps. One who has entered into satya loka by dint of sadhana and has raised his soul high in the sky, knows and sees Lord Vishnu in ksheer sagar. He sleeps in the limitless ocean.

What I want to tell you is that this body is not only as much as you see. Beyond the phases of perception and experience, we have seen in it an infinite power. Within the folds of the body there lies the power of homogeneous consciousness.

The consciousness is hidden beyond seven gates. You have to discover the soul in the eighth. Unlock the gates one by one. Lo, he is there. Soar high in the sky. Climb those staircases, which are seven in number. Beyond the seventh is a temple resplendent with lights, equivalent to infinite suns. There is a pure bird sitting over a thousand-petalled lotus – silent and sweet. And know it again through me that this temple is in you; and this bird is within that temple.

Our great Upanishad tells us that “the one who stays in me, who is my essence, but whom I don’t know and who

governs me from inside, is the soul, the inner ruler and immortal". The soul is *in* this body and not *the* body.

How to realize this purusha? How to reach up to it? By controlling the mind. How to control the mind? There are various methods to control it. I will tell you the best and easiest method.

When a box of precious ornaments is lost, we become introverted. When there is some great problem confronting us, we do not even notice our surroundings. Many people pass by, but we see no one. This introverted condition is available to everybody who knows its technique. When a lady does some stitching work, she sings a lullaby to her baby; her hands automatically move; side by side she talks to her friend about her home and family. This shows that work can go on even if our mind is introverted.

In order to have one-pointed introversion you will have to know the method of concentration and meditation. Once you know the method, you can very easily practise it. Gradually the mind can be brought under control. Meditation perfects the process of splitting purusha from prakriti. It is like this.

When we perfect meditation on Rama's picture, we can see him before us as real as anything. The nirakara *becomes* sakara. The consciousness is separated from matter or prakriti. The mind doesn't exist at this moment. When you concentrate on him, you actually concentrate upon your atma, which reveals itself before you in your cherished form. It is your atma, which comes to you from beyond the seven gates. It is the *swan of the temple*, which is seen by you in the medium of the form you meditated upon.

When you are in samadhi, the seven gates are opened; the veils are rent asunder. That is the reason why I ask you to meditate. No sooner than the mind merges and the meditation is keen and progressive, the soul will begin to express itself. Lo, the light is seen clearly. That same soul, which makes your body and mind work, comes before you as sakara.

Bhakti is the simplest way to manifest the nirakara soul. This soul, the great power dormant in us, manifests through

sattwic, rajasic and tamasic forms. Sattwic materialization gives peace, bliss and moksha. Rajasic and tamasic materializations react upon a sadhaka and cause misery, pain and even death sometimes.

*28 February 1958, Raipur*

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In my last letter I had dealt in great length with your questions about the real nature of the soul and the method to obtain permanent bliss through meditation. Now I am giving you some hints on the subject of concentration.

You know how to get permanent joy; but at the particular moment you forget everything. A blind man wanted to catch a running calf. He himself fell down. But once he regains his eyesight, he will definitely catch the calf sooner or later.

In order to retain and experience that joy you must have strength. Divine bliss and joy demand inner strength to bear it. You do not get that joy because you have not prepared your mind. So long as your indriyas wander in the objects, you will not get that bliss. So long as the gopis are engrossed in their family affairs, they will not hear the flute of Krishna. Simply saying that you are the blissful soul will not do. You might go in silence and think over it and believe that you are not this body but the soul; you are not the horse but the master. You might as well develop a little faith in it, but by merely saying that you are bliss absolute, you can't become that. You must possess the required qualifications. So when you assert that you are blissful soul etc., you must live up to your claims. You must realize it. You must experience it.

You know, the jiva has four phases of consciousness. The first phase of consciousness is sense consciousness, i.e. jagriti. The second is subjective consciousness, i.e. swapna. The third phase is dormant consciousness, i.e. sushupti. The fourth is turiya or superconsciousness. Beyond this is turiyateeta or transcendental consciousness. Yogis have witnessed these phases.

Experiences and motions of objective consciousness depend upon the senses and mental activities. Perceptions of subjective consciousness are reflective projections dependent upon objective experiences. They can be experienced within our own selves because of the subtlety of mental vision. You can even see the biggest objects within you in a very subtle form. Dormant impressions are projected and reflected upon in dreams. Dreams are manifestations of samskaras. Samskaras are born of experiences. Experiences are born of actions, karmas. Thus the numerous impressions of previous incarnations are also manifested in dreams. So we see hitherto unseen things also.

Subtler than dream consciousness is the sushupti stage. The individual consciousness becomes dormant and is temporarily suspended because of the inactive conditions of the senses and mind. However, it doesn't lose self-consciousness even at that stage. It becomes free from sense experiences just for some time. It contains in it the seeds of reincarnation. It maintains in it the usual link of individuality. There is no loss of the seeds of objective consciousness in this stage of jiva. There is every possibility for the revival of continuous individual consciousness.

Turiya is samadhi. It is that fire wherein all impressions dormant in an individual are burnt in toto. Not only total merger of mind and its vrittis, but total annihilation of every superimposition also takes place during samadhi or turiya. No possibility of remanifestation or reincarnation of individuality is allowed to exist. Veil after veil is rent asunder. Phase after phase of individual consciousness is transcended. The yogi soars high, taking mystic flights from bhu loka to bhavar loka, then to swar loka, maha loka, jano loka and tapo loka, until he reaches satya loka – the land of reality.

The yogi gradually awakens his inner consciousness. He tears the first veil of sense consciousness and thus ascends to satya loka, which is in the soul. Satya loka is the aim of all yogas. It is reached through yogic concentration, meditation and samadhi. It is only here that the purusha stands separately

in his divine glory and divine power. It is here that he exclaims, "I am bliss absolute; I am knowledge absolute; I am Shiva; I am all." It is here that he really abides in his own self. This is the supreme abode. This is the ultimate experience of all yogas. This is that stage where the consciousness is devoid of all dualities and erroneous notions.

So your bottle should be strong enough not to break when boiling water is poured into it. Let me tell you frankly that until you have concentrated your mind on one form of God by any method, you will not be able to realize the atman. This is a great truth.

God is within you. I can accept any challenge from non-believers. It is the light of your nirakara consciousness, which comes to you in sakara form. Saints and great men have shaken the world from time to time with this great power alone; for it is within everybody. The thing you want is already in you. It is outside also. But you will not get anything from outside. You will have to peep within in order to realize it. It is only then that it will be revealed unto you.

Whichever form you perceive in dhyana is just a sakara rupa of your nirakara atman. Beyond gross consciousness, there is astral consciousness. Beyond that even is causal consciousness or the karana sharira. When a man is awake, his powers are limited. When his sense capacities are withdrawn, the powers are proportionately increased. When he is emptied of all sense capacities, sense experiences and sense vibrations, his omnipotence, omniscience and omnipresence find unlimited scope of expression which hitherto was obstructed by impurity, distraction and illusion.

The above-mentioned threefold capacities are expressed in different degrees, depending upon the yogic achievements of a sadhaka. It is only when full-fledged yoga is achieved that he wields these three powers in full swing. These powers are achieved in different stages of yoga.

Inner voice is one of the expressions of these powers. It is something which is beyond all conceptions of empirical

knowledge. It is a compelling force from within. It does not require any basis for warning, suggesting and helping. It helps the sadhaka at every stage of life. It helps him to visualize future events beforehand. Inner voice is the voice of God, as it were, from the heavens.

So this soul in us is all-knowing and has the greatest powers within it. Saints have adopted various methods to tap this immortal source of powers. The methods are well known as japa, kirtan, fasting, pilgrimage, etc.

Concentration is the key to open the gates of that greatest power. When you successfully concentrate on one idea or form, you enter into dhyana. Whether you are a devotee of God or an atheist, you can realize the glory through meditation. A person having faith in God can meditate on any chosen form of God, through which he will realize him. An atheist also can be given a way to reach the destination. He can either meditate on a flower, or on a star, or on the tip of the nose, or between the eyebrows, or on the heart and so on. He can concentrate on nada according to the advice of an experienced master of nada yoga.

So long as you don't realize your real swarupa, you will continue to suffer from positive and negative charges of nature; you will not experience that supreme bliss, which is your personal property. This is your first and foremost duty.

Days are flying away. You have wasted so many years in vain. Whether you are a father, or a husband, you *can* walk upon this divine path. This path is not only accessible to a brahmin or a sannyasi. Every sincere soul can start on this pilgrimage to peace and power. Virtuous and saintly souls are ever ready to guide you at every step. The path of God is the only path. The glory of God is the only glory. All else is transitory and evanescent. Here is the way to maintain that divine happiness. Life is wastage without God-realization. Youth is a waste without yoga. Intellectual achievements are futile without meditation. Prosperity is a curse without peace. Manhood is a mockery without brahmacharya. In short, you are dead without that eternal life.

To sum up, meditation is a prerequisite for samadhi. Concentration precedes meditation as an essential step. Concentration presupposes name and form for its basis. Thus concentration culminates in meditation; meditation terminates in samadhi and self-realization. It is in this respect that you will have to look at yoga sadhana.

You may go to temples and discharge all religious obligations as taught by your tradition. But that alone will not help you to unlock the secret chambers. At best they will maintain a sense of fulfilment in your psychological condition. However much you may sit for pooja, please note that lack of concentration will render all your efforts futile. It is always best to aim first and then shoot. There is practically no use shooting in the air. So understand that intense practice of concentration is quite essential. It is only then that real bliss will be experienced by you.

However, I don't discourage and demoralize your presupposed faith. You can repeat the name of your chosen deity in any way you like, anywhere you like and whenever you like. But do it with bhava, intense awareness and non-dual faith. Do it as you do your most important as well as serious work. Remember the name as you remember your beloved and newlywed wife. I don't stand in the way of your social and traditional beliefs. I merely suggest that you effect a reorientation.

Concentration is a faculty. This can be used in business, in the office, as well as elsewhere. Concentration helps in improving the personality of an individual. Concentration is a permanent aid to success in every sphere of life. Concentration paves a way to intuitional flashes of discovery in different fields of knowledge. It bestows keen insight and a ready reckoner intellectual capacity. It *somehow* acts as a potential medium to unearth occult treasures.

In the end, I wish to bring home to your mind that the right and proper way to the attainment of joy and happiness is to regain the lost eyesight by the practice of yoga sadhana. Awaken thy God from within. Wake up, O Shiva, from within,

from Kailash and dance on the bosom of thy mansarovar. I know you as my Shiva, my inner light, my Rama. Do thou descend upon thy children!

*18 April 1958, Bhagalpur*

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Pleasing others, swallowing the poison which someone gives to you, is no less than a divine trait, quite usual to Lord Shiva. Why then shouldn't we too live happily, easily and gladly in this life of various seasons.

One should continue the life of a householder so long as he is wanted there. If he wants to take to sannyasa, he must do sadhana. So long as he has not entered in the plane of God-consciousness, let him at least enjoy life in all its fullness. I don't know why we forget this; that we have come to experience the bliss, of which meditation is a higher form, and the world a finite expression. A dhobi's dogs live neither with their owner, nor at the river. They neither live happily in the world, nor control the mind by meditation. They neither do sadhana nor lead the fearless life of a householder.

The more one worries, the more one suffers. A boy worries about toys, a young man about women, a father about children, middle-aged men about fast-deteriorating health, old about young, and still older about the forthcoming pangs of death and hell. Still we are in search of happiness. O brother, in the babool tree one won't ever find mangoes.

Love is a divine force to annihilate worries. It is one of those heavenly drinks which frees man from the thralldom of dissatisfaction and spiritual unrest. Love, we have misunderstood it. Love does not demand. It is a dedication. Love knows nothing but sacrifice. Yes, at the altar of love I sacrificed my body, my soul, my all – all that I claimed to possess. 'Take it' is the real meaning of 'love'. 'Give me' is the watchword of an exploiter. Love does not exploit; love only enriches. Love is the only fertilizer of the soil of life.



Passion is not love. Greed is not love. Romance is not love. Attachment or attraction is not love. Love is an innermost feeling of the soul. Love is a state when our soul relaxes its tensions, when strains and burdens have been set aside, and the soul of man rests in the blissful lap of 'someone' divine. During meditation we can practise this love. When we are all alone, I mean really alone, we are with him. When this condition has materialized, do you think worries would still exist?

*24 December 1958, Delhi*

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Nobody should be allowed to renounce unless he has made remarkable progress in sadhana whilst amidst the congestion and responsibilities of life. A sadhaka of this world is far more perfect than a sadhu of an ashram. One can go to an ashram for some time, that is all. What exactly one needs is to expand the angle of vision and understanding. Wealth, wife and children are not at all the source of pain, neither is their absence the foundation of happiness. Real trouble exists in our attitude.

The mind acquires various experiences through the medium of the senses. Then it becomes powerful enough to overcome ourselves, more so when aided by passion. It is then that an advanced sadhaka also is affected by the tempest. Passion for the opposite sex is very hard to overcome. Then only come passions for wealth, name, fame, etc. Humanitarianism and devotion are sublimated forms of various designs of passion. Karma yoga is a sublimated form of expression of suppressed passions.

There is something else which can raise a sadhaka above this passion-mindedness. The safest measure to be adopted by such an aspirant who can't overcome passion is to get married and pacify the craving. Thus in the cycle of evolution, he might get a better chance of uninterrupted sadhana. Even while pacifying his innate passions in family

life, he can sincerely take to the practice of sadhana and make better progress than that man who has missed marriage and yet craves terribly for it.

*10 January 1959, Raipur (Rewa)*

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The difficulty in meditation is this: that the inner mind does not grasp that object which it doesn't love. It can recall a flower of its choice more than it can think of a form which it doesn't relish.

Meditate on guru. This is the best way to materialize the form in the mind first, then in your consciousness where it will at once become a reality.

Stick to your guru mantra. That will give you all you pray for. Maha mantra and Mahamrityunjaya and other mantras will form the basis for the prayer at the end of your upasana. Remember that the prayer is effective only if it is done while understanding its meaning. So you either follow the Sanskrit directly, or pray in the language you understand well. It is necessary for a sadhaka to know what he is praying for.

Guru mantra is only for repetition; and while repeating it, none else but the form should be in your mind. Prayer presupposes an attentive mind towards the object of your prayer. Japa is meant for awakening the spiritual power, while prayer is to direct that power for a particular and desired end. Hence, you can pray at the end of your japa, concentration and meditation.

Do your best, leave the rest. Spare no effort. Care not for success and failure. Take care of mental equilibrium. Remain as a sakshi. You are working as per his orders. He will give you necessary inspiration and provide you with suitable opportunities to render the divine work successful.

Do not meditate on two forms in any case. One, One and only One. There is no need thinking me in him and him in me. Straightforward meditation presupposes only one centre of upasana. Guru is the best. Feel one form of guru ever present in thee at all times. Don't confuse your mind by thinking Satyam is equal to God, and God is equal to guru. Are Baba, everything is the same.

The best object for meditation is one whom you love too much. It is not necessary that the beloved should be either God or guru. Even if it be a prostitute, you can surely acquire the faculty of single-mindedness thereby. Meditation is a state wherein the consciousness tries to express itself beyond any control.

Your path of sadhana must be plain, smooth and simple. Rama will not get angry if you do meditation on your guru only. Know that every form is his form; and each form, in its singleness, includes all forms. Visualize only one form. Repeat only one name. No delay. Guru is your centre of meditation; guru mantra the medium of japa. No fluctuation hereafter please. You will know, in the course of time, the need of a single form and a single name.

There is a great power under whose command we work and live. Let none of my disciples aim at the 'bread of blood'. Instead, let them enjoy contentment in the 'bread of milk'. I must strictly advise you to keep the temptations of maya away from you.

Satsang could be held underneath a tree, in a temple premises, in the house of anybody, or in no-man's land. This *was* and *is* a phase of your sadhana, which will be a barometer to test your mental fluctuations.

Even if nobody comes to satsang, sit alone and feel that the hall is full. Don't build castles in the mind. Mind is to be reserved for building his form and for a supramental flight.

You were inspired by him to undertake this work. The future will reveal unto you his purpose. You have not become

wise enough to follow his purpose. And so you go on; regularly go on. Truth alone triumphs.

Mind, body and pranas seem to be affected by each other; a disturbed condition in any of these three affects the rest. Keen sadhakas have felt this fact a great dissipating phenomenon.

It is really wonderful to note that the very same mind, striving for spiritual perfection, dives deep into those thoughts which counteract the progress of sadhana. The very same mind which resolves to stick to certain holy attitudes runs after unholy pursuits. Why this double dealing? Are there two different minds, or are its interests divided into two?

In fact, the mind is attracted by two different centres of gravity; namely, samskaras and sadhana. While satsang and an intense desire for realization pull it towards sadhana, the past experiences forcibly drag it into past reflections and future anticipations. Since already acquired perceptions have more intimacy with the mind, it grasps them far more easily, whereas matters relating to sadhana are almost strange to its knowledge, however much it might create interest in it.

When a sadhaka is rich with the samskaras of sadhana and when its practice forms a deep impression in his chitta, it is then that the centre of spiritual attraction becomes keener and mightier than the centre of samskaras.

The mind grows impatient if the object of concentration does not become vivid in thought consciousness. It slackens its usual zeal for concentration. One should continue with patience and perseverance.

Even during the process of concentration and afterwards, we feel that *someone* else in us was seeing the entire process. Surely it was other than the mind, because it seemed to be a witness of the mind also. What was it? Where was it; where is its seat in the body?

There is a stage *beyond waking and before sleeping*. It is not 'thinking' indeed. At this sharp point, when one is just crossing the field of sense consciousness and stepping into

causal consciousness, one is able to see as clearly as possible anything at random. He is visualizing a point, for example; he does it with as much success as we do when we are fully awake. So we draw a conclusion that even beyond jagriti one can see, hear and experience. You may call it anything. Let me call it self-consciousness with a lower 's'.

At this junction where unification of object of concentration takes place with the mind and its entire being, the sadhaka finds himself walking through the channel of sleep. This is the complaint with every sadhaka. Keen sadhakas detect this deviation, while the self-deluded take it for granted that this consciousness is samadhi. It is really a hard task to differentiate between these two phases of self, more so when one is in the field of concentration. Theoretically we know all about them. But then the difficulty comes in the practical field when a sadhaka at the verge of merger just slips into deep sleep or a state of mental suspension, only to find himself deviated when he regains sense consciousness. Very few sadhakas are endowed with a gift of control over their self-conscious perceptions.

Still fewer are they who can exert distinct discrimination at the juncture of full and overwhelming concentration, so as to avoid the departure for sleep consciousness, instead of self-consciousness.

It is here, at least, even a nirakara vadi sadhaka feels the need for a carved symbol or form, correctly speaking a humanized divine form in order to avoid total suspension of mind, which follows the unified condition of mind. A concrete form for concentration retains enough self-exerting consciousness in us to avoid total suspension or deep sleep. Mind continues to perceive the form even at the juncture of objective unconsciousness, which is exactly the point of departure towards unconsciousness.

Now objective awareness has dawned. Still the 'form awareness' clings to our thought. This is the way to self-consciousness wherefrom you can make a safe way to perfect meditation, resulting ultimately in samadhi. It is only here, at

the dawn of samadhi, that the form merges in formlessness, by virtue of the emergence of superconsciousness. For it is a stage where not even a speck of mind functions. How then the form, or anything else? And this state of consciousness is to be experienced only by one's own self.

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्माऽमृतं गमय ।

सर्वेषां स्वस्तिर्भवतु ।

सर्वेषां शान्तिर्भवतु ।

सर्वेषां पूर्णं भवतु ।

सर्वेषां मंगलं भवतु ।

लोकाः समस्ताः सुखिनो भवन्तु

सर्वे भवन्तु सुखिनः सर्वे सनतु निरामयाः

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्भवेत्

ॐ शान्तिः शान्तिः शान्तिः

*From unreality lead me to reality!*

*From ignorance to enlightenment!*

*From mortality to immortality!*

*May good befall all!*

*May peace be unto all!*

*May all attain perfection!*

*May all reach auspiciousness!*

*May all worlds be happy!*

*May all be free from misery!*

*May all be free from disease!*

*May all experience bliss!*

*May none be unhappy!*

*Om Shanti Shanti Shanti!*



# Letters to Swami Dharmashakti

*Date of Birth:* 19 May 1924 (Buddha Poonnima)

*Place of Birth:* Sahaspur Lohara, Madhya Pradesh

*Mantra and Spiritual Name Initiation:* 1958 by Swami Satyananda

*Sannyasa Initiation:* 1967 by Swami Satyananda

*Editor, Publisher, Distributor, Yoga/Yoga Vidya:* 1972–1976

*Appointed Patron of Rajnandgaon Yoga Vidyalyaya and IYFM*

*General Secretary:* 1972

*Appointed Acharya and President, Sri Panch Dashnam Paramahansa Alakh Bara:* 1990

*Samadhi:* 12 February 2013

*Swami Dharmashakti is the first initiate disciple of Swami Satyananda. Sri Swamiji had written to her, “Listen Dharmashakti, whatever is happening is happening by the will of God. You have risen above human desires. Keep yourself alive only for my mission. You have no more duties left towards anyone in the world except me.”*





## **The future in dreams**

Your real nature is the nature of the self. Consciousness manifests as light. Light is a form of energy. Energy is dynamic. Change and growth are the natural consequences of dynamism. Creation is the union of matter and consciousness. No matter how abstruse these things seem right now, as you grow in years and gain some experience in sadhana, you will develop a spontaneous understanding of these ideas. The consciousness of man evolves. Evolution means that as the veil of ignorance is removed, consciousness overpowers the gross, material elements more and more.

Man is all-knowing and he continues to get knowledge from within. The human brain is unable to comprehend the message of this inner knowledge because it is completely absorbed in worldly matters. Man squanders his energy in short-lived, limited and insignificant self-interests. The more one utilizes one's energy in good acts, the more its path expands. To spend your time, energy and attention in petty, unnecessary and short-lived things is a waste of conscious energy. Man undergoes a lot of suffering only because he does not walk on the path towards the truth. What he considers to be truth is actually not the truth. Every man has within him a fund of inner strength. However, he suffers only because he does not know how to use this great power. It is for this reason that the knowledge of truth is of prime importance. Bookish knowledge is not real knowledge. Real knowledge emerges as a result of experience. The knowledge of truth manifests only from within. However, external aids help in its manifestation. The scriptures and the guru awaken this knowledge.

The great storehouse of knowledge and energy resides within you. Nature wants to express that knowledge in various forms. However, due to the clamour of the senses, you cannot hear this voice. If you want to hear the voice of inner knowledge then you have to shut the doors of the external senses and turn within. If there is commotion outside, the doors and windows of the room are closed to prevent the noise from coming inside. This act is called

yoga. It is called 'Being one with God'. Every step that brings progress comes only in the calm moments of life. Man gets a glimpse of great works only in moments of solitude. The reserve of inspiration, energy, courage and knowledge can only be reached in states of solitude and one-pointedness.

Here I must clarify that sleep is a state of one-pointedness. It is a gift of God. Nature compels you to go into that state once in twenty-four hours. In that state you get in touch with your real nature, and you return to wakefulness with a renewed energy and vitality. This is nature's way of drawing you within yourself. However, through practice you can develop the ability to internalize your awareness at will within a few seconds or minutes and then again become externalized. Sleep comes as you begin to reach the threshold of one-pointedness and dreams are only seen in this state of one-pointedness, which I have explained in detail in the past.

Those suffering from insomnia should practise concentration before looking for suitable medication. In fact, insomnia is a dissipated state of mind which people mistake for a physical ailment. Insomniacs should do more physical work than mental work. When the body becomes tired with physical work, sleep comes fast. When the body is tired, the mind becomes one-pointed easily. This is the law. Yogasanas, pranayamas, etc., accelerate blood circulation throughout the body. In the body, a natural state of balance is always maintained. It is for this reason that after performing these practices, success is achieved in concentrating the mind. In fact, my subject begins only after accepting the sleep state as a state of concentration.

One gains knowledge of any subject only when the mind is one-pointed. It is because of this that people with a restless mind cannot learn any skill fast, cannot depend on their memory and are incapable of doing work that requires continual hard effort over a long period of time. Even our ordinary vision cannot perceive an image until the mind focuses on it for a certain period of time. If something is swirled before the eyes with great speed, the eyes will not

perceive its true image. If the eyes are excessively restless and constantly moving, no form will be perceived. These are the laws of nature. If a book is open before you and your eyes are also focused on it, but the mind is somewhere else, then you won't even see the book. The book is only visible when the mind is focused on it. You can understand what you have read only when the mind is focused on it. This is one-pointedness. Without concentration you can neither see nor hear. You can find any number of examples as proof of this. When both the mind and the senses are in alignment, the organs of perception gain knowledge. If the mind can become one-pointed while dreaming, then through dreams you can gain the knowledge of anything.

Man's thoughts are restless and he has innumerable wishes and desires. Man cannot focus his thoughts at one point. All thoughts and emotions reside on the plane of the chitta, *antahsthal*, the internal plane. Think of them as a bundle of many-coloured silken threads. Holding all the threads together it is impossible to find the end of any, but by holding one thread and slowly untangling it you will definitely be able to separate that one thread. In the same way, do not run after all the thoughts in the internal space, the mind; instead, hold on to a single thought and you will gain knowledge about that thought.

If the practice of thought restraint and one-pointedness of chitta is perfected, then you will be able to know about the future happening of any event. Often accomplished saints and high-level sadhakas find solutions to problems through their dreams or in meditation. This is the science behind it. Maharshi Patanjali's path of attaining knowledge and siddhi through sanyam is also based on the same theory. Concentration, meditation and sanyam are all one and the same thing. This is a science through which a desired siddhi can be obtained.

Events seen in dreams frequently come true. People with pure minds and pure thoughts can see their future in dreams. People with clean hearts, who eat pure and sattvic food, lead

a simple and uncomplicated lifestyle, and whose minds are trouble-free have dreams that often come true, which means that eventually the doors of the future open up before them. Through concentration of the mind, the impact of *vrittis*, the mental modifications of the mind, are lessened and the knowledge of the future comes within a person's grasp, within the *vritti* of consciousness of knowledge. This may be difficult to explain, but through practice it can and does happen.

The saints, the scriptures and Vedanta state that all knowledge is already present within man; it does not come from anywhere else. However, human intellect and memory cannot reach that storehouse of knowledge. The intellect cannot reach that knowledge, as it is entangled in the matters of the world, day and night. If it is withdrawn from the world and turned inwards, then that same intellect will seek out and manifest the inner knowledge.

The future can be seen only by those who do sadhana. During sadhana, for no apparent reason sadhakas get to know about many future happenings through the medium of dreams and meditation. Often people don't even believe them, but when those events actually happen then they realize that their unconscious mind had already forewarned them.

In order to purify dreams, meditate on dreams. While dreaming, the awareness of the person seeing the dream or the witness attitude should be maintained. This can be achieved by constant practice. While sleeping at night, you must be able to sleep and stay awake at the same time. Unless you sleep you cannot dream, and while you sleep you must watch the dream, that is to say, you have to maintain awareness. Through constant practice, slowly the dreams start coming true and they become a medium to know the future.

Along with this, japa of the mantra for swapna siddhi should be done 108 times at the time of both or all the three *sandhyas*, conjunctions of time. That mantra is:

*Durge devi namastubhyam sarvakaamaartha saadhike  
Mama siddhisiddhim vaa swapne sarva pradarshaya*

## **Overcoming the flaws of personality through dreams**

The subject of dreams is very fascinating. Any work that you do all day long can be made a part of your sadhana. All kinds of work, big or small, important or unimportant, can become a sadhana in your life. In this way, every act you perform can become a means to attain samadhi. Even sleep can be transformed into a sadhana for self-realization. People who say that they have no time for sadhana, practices, prayers, rituals, etc., can do sadhana even when they sleep at night. Sleep time can serve a dual purpose. This is the sadhana of yoga nidra which I teach myself at the Bihar School of Yoga.

It is good to have dreams, but purposeful dreams will come to you only when you climb down the ladder of one-pointedness into the world of the subtle or sukshma. This will happen when you leave behind the practice of sleep and through a definite method and at a definite time, move from the physical plane and delve into the consciousness of the sukshma or karana sharira.

Sleep comes only when the mind is focused. After physical work it only takes moments for the mind to become focused. When you listen carefully to a sound or a word, the mind becomes focused, as it does when you look at an object with concentration. As the mind becomes focused, you begin to feel sleepy. You will fall asleep in an instant. This is exactly why you feel sleepy after a lot of physical work or running around. You fall asleep while listening to satsang, katha, sermons, or music on the radio, or when you work or read with great concentration. Sleep is the first reaction. When you start feeling sleepy it feels good to let go of the mind and enter the realm of sleep. But this is not the right response. You should practise sleeping while keeping the mind focused on a word, sound or action. In this way, you will not fall into tamasic sleep or sleep without awareness, but will sleep in such a way that not only will the body feel rested but also the inner awareness or knowledge will be awakened. Sleep on the outside and awareness or awakening within. This is the culmination of siddhi and the secret of samadhi.

At such times, focus the mind on the breath, mantra, and at the eyebrow centre. When you practise sleeping like this, then through the medium of japa you will be able to hold on to your awareness during sleep. By delving into the realm of the mind or chitta like this you will have real and meaningful dreams.

You can become aware of the flaws of your personality by interpreting your dreams. You have to diagnose a disease before you can cure it. You have to know its causes. When you know the root cause you treat that and not the symptom. If you have a fever, you do not take medicine for the fever but for the cause of the fever. Therefore, first of all recognize the flaws of your personality and then make an effort to remove them.

You do not have the means to discover your personality on your own. Your intellect cannot tell you about the numbers of and the different types of samskaras that constitute your mind. You do not know what desires, fears, and emotions are stored within you. Man considers himself brave, but when an opportunity presents itself, cowardice comes up. You think you are very patient, but when the time comes, you lose all patience. You have faith in God, but at testing times you have difficulty being firm in that faith. You do not know the real you nor the complete you. If you did, you would not suffer from disease, sorrow, worry, and so on. It is impossible to decipher through the intellect the good and the bad qualities within you, either since birth or as a result of societal influences. In the wakeful state, man tries to make sense of the world and his experiences therein through reasoning. However, the intellect is limited and it cannot cross over its boundaries all of a sudden. Intellect is concerned with the 'how and why', and there are many things in the world that cannot be explained by how's and why's. That is the way it is and that is what happens. This is the only explanation many people have.

There are only two methods of knowing your inner personality: dreams and meditation. The masters of the

study of dreams, that is, the acharyas of yoga vidya, can determine a man's latent ambitions and suppressed desires, and can remove his self-created and natural circumstance-created spiritual pains and weaknesses.

### **Manifestation of past lives in dreams**

You must have read that dreams are not meaningless. It is your own creation that you see and enjoy in a dream. You make the dream up yourself. A dream is a boon, a means of connecting the gross mind to the subtle mind. Dreams are never made up of gross matter. They are solely the manifestation of the subtle mind, but their memory, awareness and knowledge is experienced in the physical world. You wake up in the morning with the memory of what you have seen at night. This is a very enjoyable and useful thing, without which sleep would also become useless for us.

In reality, it is sleep and dreams that open the door for you to enter your pure body. Sleep only comes when the mind is one-pointed, when the chitta is one-pointed. You cannot see things from the subtle realms in the wakeful state. As you fall asleep, the mind becomes focused, and in this state of one-pointedness whatever object or form the mind is centred on, manifests fully in the mind. Images of the cycles of birth and rebirth also come to the foreground. Just as in the summer all the grass dries up and you cannot see a trace of green on the surface, but as the monsoon approaches, the grass roots that lie under the soil are rejuvenated and green shoots are once again seen, similarly you lose the memory of your previous births in the swirls of time. However, when your mind accesses its deeper realms by becoming one-pointed, you see visions of the events of your previous lives now and again.

The mind is a vast storehouse of all one's experiences. These experiences are not only of one birth, but of many previous births and are present in a subtle form. Everyone can remember their past life if they practise three things: first, *vairagya*, non-attachment, being unaffected by both joy and sorrow; second, one-pointedness; and third, regularly



practising any one sadhana daily to gain knowledge of how to eliminate samskaras that are constantly added on a daily basis to the mind.

If you can stop the day-to-day samskaras from entering the mind then the samskaras will not be able to form layers. Along with this it is essential to keep eliminating the previously accumulated samskaras through dhyana. Until you remove the emotions acquired in this life, the previous life will not reveal itself.

When you lose an article, you try and remember every event related to it and look for any clue that will remind you as to where you kept it. Suppose you lose your purse; you will try to remember all the places you had been where you might have left your purse, what jobs you did or until when it was with you. This line of thought will keep unrolling like a ball of yarn. One thought will lead to another and that to a third and then to a fourth and eventually you will get to the bottom of the incident.

Very often, this is what happens in a dream. A dream is a state wherein any thought pattern is immediately seen as a form. Whatever the condition of the mind may be, a form is made of it and because the condition of your mind is not stable, the character, pictures, and so on, of a dream keep changing rapidly; there is no connection or sequence in them. If the condition of the mind can stay fixed for some time, the events seen in the dream will also follow a sequence. Some people often have such dreams.

Just as moss covers the surface of the water, there is infinite knowledge and experience hidden under the cover of the senses. If you remove your awareness from the senses, you will attain divine awareness. Often in a dream the mind turns inwards and divine awareness, as well as the awareness of the material world is lost, and the bundle of samskaras opens up. Many experiences are surveyed by your own mind.

The chitta is a storehouse which has a lock on it. It is not possible to know about its contents whenever you feel like it. It is called the treasure of Chitragupta. Many secret pictures

lie in the deep recesses of your mind, of which even the super efficient managers, your rational mind and intellect, have no clue. However, the sharp edge of one-pointedness opens the door to this treasure house by a crack and some experiences appear in the form of dreams. These experiences must be seen only as a witness. You should not identify with them. If you identify with them you will get entangled in them and will make no progress. However, if you separate yourself from them you will progress on the path of evolution.

Earlier on, I had mentioned that hidden desires are symbolically expressed in dreams. Besides desires, through concentration, the events of the distant past also appear in dreams. In deep sleep the mind dreams of events related to past lives. I do not wish to enter into the controversy of whether past life exists or not at this juncture. I only know that past life does exist and many people have had experiences that have served as evidence of this. The disparity in man's spontaneous thoughts, nature, temperament, habits, culture, ability and intelligence is proof in itself that there is a connection with the history of their past lives. Without going into details here, let me just say that sometimes you see unknown faces, unknown places and unknown events in dreams. Although they have no connection with your present life, the characters, places and events seem familiar. You feel as if you know them from before; that house, street, locality, are all familiar to you and the events have also taken place before. When such events are experienced in a dream, know that they are definitely related to some other life you have lived.

These kinds of dreams often repeat themselves. The same person or house is seen again and again in the same way. This kind of dream unfolds like a movie reel in front of you. One girl repeatedly dreamt of a royal palace. A professor went to a city for the first time, but the roads, buildings, and so on, seemed very familiar because he had seen them in his dreams many times. He found the doors, rooms and everything about one particularly big house very familiar. He

asked his mother, sister, grandmother, everyone, if he had ever visited that city in his childhood and found that they had never gone there.

There are innumerable such incidents. Even in the religions that do not believe in rebirth, people have had experiences which have compelled them to accept them as evidence of past life. Those interested should study books on these subjects. Not only do we have books on the stories of the various past lives of Pythagoras and Buddha, but you will also find other books written in the modern times by eastern authors.

Science has grabbed the attention of present-day man, so seemingly his interest has waned from these other branches of knowledge, but how can this alter the existence of truth?

Just as you can awaken a memory of an incident that occurred a long time ago through concentrated thinking, you can also awaken the memory of past lives by gradually deepening your awareness more and more. In the lives of sadhakas who practise yoga, scenes of past lives appear in dreams or in the state of meditation. Just as you cannot tell of the existence of snakes in the summer until it rains and their holes are filled with water and they come out and spread all over the earth, similarly, when the samskaras of the mind are destroyed by dhyana yoga, the buried, suppressed samskaras, memories and flaws of personality begin to surface and appear in dreams or in meditation. Just as butter comes to the surface when you churn buttermilk, so also do the oldest of memories, buried deep within, come to the surface and are seen as dreams when the mind becomes one-pointed. If your mind becomes one-pointed, slowly begin to take it towards the past. Refresh the memory to the extent that it remembers the time of birth and the foetal stage. Practising in this manner, gradually try and retrieve the memory of past events. Through such practices, every person can attain an excellent memory.

We teach people to transform yoga nidra into samadhi. The guru gives the disciple the instruction, "Do not sleep, always keep awake." The guru says, "Do not sleep, child,

go deep into the subconscious and rest.” He says, “Keep sleeping and also keep awake. Put the physical body to sleep, but keep the soul awake. Let there be sleep on the outside but wakefulness on the inside.” This kind of sadhana is received from the guru. The guru gives the disciple diksha in this sadhana. If you develop this art, then you too will be able to become familiar with the world of dreams. Work that you are unable to accomplish in the wakeful state through the intellect can be achieved or completed through a dream. This is also one of those vidyas that can be perfected through constant practice over a long period of time.

So, never think of a dream as useless. It is the threshold between the gross and the subtle. It joins this transient world to the other subtle worlds. Consciousness exists in those worlds too, but it operates through the subtle body and not the gross body. People can be greatly helped by the perfection of dreams, *swapna siddhi*. Dreams are very useful, but to find the various ways in which they can be used is our job. The laws of nature are eternal. However, man discovers them by his intellect and finds the means of applying them in a manner that is beneficial to the world. The needs of every age are different, so the forms of application also change in every age. Learn the methods of application and implementation from the guru.

### **The invisible world**

Wakefulness, dream and sleep are the three realms of consciousness within which every individual interacts. These three states are clearly understood by everybody and there is no need to provide any special proof of their existence. Both the materially-minded one and the scientist accept the existence of these three realms in which man lives, going in and out of them every day.

One is the world of wakefulness, where you are bound by time, space and exhaustible matter. This is your world where time exists in infinity, and distance and matter are finite. Everything here is within a limit, the limit of time and speed.

There exists another world which cannot be denied, because it does exist. In this world, consciousness frees itself from gross, physical matter and taking only the body as a base, wanders in such a world where there is absolutely no limit. In that world, the consciousness cogitates on self-selected ideas, roams freely and does anything in a fraction of a second. In reality, this is nature's daily lesson, which it repeats constantly so you may understand it. Sleeping and dreaming is an everyday activity that goes on perpetually. While sleeping, everybody's consciousness is freed from physical bondage. If you want to experiment with it, go to sleep whenever you want to and see for yourself. This is an everyday truth.

There is no sequential experience in dreams. Every day you have new dreams and you see new events, new places and new characters. The reason for this is that in dreams, your consciousness is beyond the laws of the physical world. In that realm there are no ties to place, time, or the gross field. Without any physical stimuli, you see things; you can hear even though there is no audible sound produced; in the absence of a physical form you can tell shape, colour, light, smell, fat, thin, everything. It is not right for man to forget this truth in his waking state and push it aside from his memory instead of testing it out and gaining knowledge from it. This should be a subject of research and experimentation. The only way to research dreams is to enter sleep with awareness, to maintain awareness so that you can return to the state of wakefulness with the experiences of that world. This is called the science of sleep or the science of dreams.

In yoga, meditation on sleep is also a branch of sadhana. In yoga it is said that the yogi does not sleep, he is forever awake – *Ya nisha sarvabhootanam tasyam jagrati sanyami*. In another place this truth is expressed as – *Ehi jag jamini jagahin jogi*. What does it mean? Should one stop sleeping and lying down? No! In fact, yogis know how to transform sleep into samadhi. They sleep, but they are not asleep. The body shows no signs of wakefulness, but in their sleep the knowledge of

wakefulness is maintained. Normally when you sleep, though your consciousness is still working you are not aware of it. You know your dreams only through the traces of memory that are left on the brain after having returned from that realm. In a dream you do things without personal choice, like a character in a play. The intelligence used while dreaming is not the same as that of the waking state. It is not even connected to the events of the waking state. This becomes the cause of your disbelief in dreams. It is only due to this that you do not take it as the truth. If the daily dreams are related with one another or with the events of the waking state, then you would have to confine them within the boundaries of place, time and matter, which is not a quality of the subtle realm. Then that subtle world would not remain a subtle world.

The subtle world, subtle consciousness and the subtle body are different from the gross world, consciousness and body because time, in that world, is free from the limiting boundaries of object and place. This is only a theoretical discourse. Actually, there is a need for intensive research on sleep. Sleep is a qualitative thing. There are differences in everything; the degree of sleep, its quality and form. Normally sleep is of three kinds; rajasic, tamasic, sattwic. Its form depends on the degree of sleep. There are no means or instruments to measure these, but through the food eaten before sleeping, the type of dream one has, the reaction to it, and the molecular structure of the body we can determine the qualitative aspect of sleep.

The content of dreams is not useless. Nor is the world of dreams purposeless. It is another platform for the manifestation of human consciousness which you do not know how to utilize. Once there was a big musical convention. A villager came to attend it. He could hear the sounds, but not knowing anything about metre, melody, rhythm, notes, etc., he could not enjoy it like the other connoisseurs of music. Similarly, all of you sleep and also dream, but not knowing how to hold on to your consciousness during sleep, you cannot enjoy dreams the way a yogi does.

You can travel far and wide in sleep. You can talk to any acquaintance, establish a link with the dead, solve complex problems and with sufficient practice and training you can go well beyond all this also, but that is a subject for another time. Once you are proficient in travelling in the subtle body and controlling it, you will be able to carry out all those functions through it which you normally do in the waking state with your physical body. Ways of writing, talking and working may also manifest. Thus, remove thoughts about this world and the feeling of the need for experience of this world.

Many people have recorded events of individuals who have completed tasks through their subtle bodies and have tangible evidence to prove it. Leave aside the Hindu yogis and siddhas, even foreign scholars have recorded such incidents. Swami Pranavananda used to constantly travel through his subtle body, give messages and meet people. Many people have also seen Swami Sivananda in his subtle body. The great Shankaracharya knew how to travel in the sky and to enter into another person's body. Mahamahopadhyaya Pandit Gopinathiji has described many such incidents and first-hand experiences in several issues of the magazine *Kalyan*.

You find many such examples in the books at the Theosophical Society, especially in the works by Leadbeater and Alcott. There are some kriyas in yoga through which you can gradually release the pranic body, one by one, from each of the centres of the physical body. The gross and the subtle are two bodies which, when brought together in the waking state, can make the consciousness one-pointed and even isolate it. The subtle body is also called the *linga sharira*. This body looks like an exact replica of the gross or physical body. Some people also call it the 'double'. Some give it the name 'etherica double'.

This body can be released through meditation. In yoga, the meanings of the words 'sanyam' and 'dharana' are very complex. By practising sanyam on an object you can attain special qualities. For example, through practising sanyam

on cotton you can attain *laghima*, the power of making the body light at will.

Through sanyam, knowledge of the stars and constellations is gained. Similarly, practising sanyam on sleep gives you knowledge of the world of dreams, meaning the subtle world, which is also called the astral plane. There is a special way of meditating on sleep. Swapna siddhi can be attained by regular daily practice combined with regulation of food and lifestyle. Food has an intimate connection with dreams. Up to a certain extent, the subtle body is influenced by the gross body. This rule is not applicable for yogis who have moved on to a higher level. When plants are young they are affected and shaken up by every gust of wind, but when they grow into trees their strong trunks are not shaken by even a thousand gusts of wind. Similarly, in the beginning light and sattwic food should be taken. Rajasic or tamasic food will influence the dream and it will not appear in its pure form. The events of the dream are the events of the linga sharira. Sattwic food and sattwic thought help in maintaining awareness of the linga sharira.

### **Self-analysis**

There are three types of people. First, those who believe ignorance is bliss. Second, those who are ambitious and want to cover the path of life in leaps and bounds. Third, those who are in the middle, but their life is not balanced.

There are some people in the world who are where they are and are quite content to be there. They make no effort nor have any aspirations to know who they are or where they are. Whatever circumstances and boundaries they live in, they continue living like that. Whether there is any progress in their life or not, or even whether there should or should not be progress in life, never crosses their mind, nor does one find them even making an effort in this direction. Their mind is like a stagnant pool which is not concerned with either its water or with the creatures living in it. It does not care whether it has weeds growing in it or moss, whether it is



infested with insects or its water is dirty. It is what it is. Some people think and believe that this is a sign of *sthitaprajna*, steady wisdom.

At the other end there are people who do not want to just exist, but want to live with awareness. It is true that they are not a content lot, but they want to bring speed and dynamism in their life. For them, contentment denotes sloth. Yet, they are not discontent or unhappy with their present life. Their aim is to use the present as a foundation to build a grand future. Life for such people is like the flow of a river, swift, unrestrained, unceasingly gushing, flowing only in a forward direction, and moving ahead in the most natural and spontaneous manner. The river does not stop to look back at the shores it leaves behind, but moves ahead eagerly rushing to kiss the shores ahead. The moment that has passed is the shore left behind and the moment that is yet to come is the shore that is approaching. However, this philosophy is too far-fetched for those with an unstable, stubborn and limited mentality.

The third kind are people with an in-between mentality who neither have faith in themselves nor in others. They are often dissatisfied with the present circumstances, unhappy about the past and worried and obsessed with the future. Their present is spent worrying over their past and future and they are an unhappy lot. They are neither satisfied with themselves, nor can they help others find satisfaction in their life. These people belong to the middle level. People with such a complicated mindset should make an effort to bring a new direction to their lives.

Although yoga can be practised in many ways, its most immediate and effective use is for the development of the personality. 'Development of personality' is a very broad term. Physical health alone is not enough. The development of the mental personality is also essential.

Actions in life are not inspired just by physical need. Man also has numerous mental needs. Yoga fulfils both the physical and the mental needs of man. People who want

dynamism in their life naturally seek out the next turn in their lives. What is our destination and what is the path leading to it?

The path for such *sadhakas*, the seekers, is the path of yoga. Yoga will help them discover the path to know, develop and apply all three aspects of their personality; the body, mind and spirit. People who presuppose what they will find ahead without taking a step forward are not real *sadhakas*. They expect their experiences in *sadhana* to be the same as they have imagined, read about or heard in folk tales. Actually, a *sadhaka* should move ahead like an investigator brushing aside all preconceived notions. Preconceived notions do help along the way, but they should not become mental blocks. If this happens then the *sadhaka* will not be able to gain any knowledge. The path ahead is always unfamiliar and the familiar path is always only a record of what is behind you. This is the only truth.

Thus, when a *sadhaka* wants to advance in his quest of self-discovery, he takes to the path of yoga. He begins with practices. Practice should not be mechanical. While doing any practice, awareness of body and mind must be maintained. Only then can a *sadhaka* achieve any degree of success in his discovery of truth. Yoga offers a path of development for every kind of person. Whatever each one wants to know and learn, he can be given instructions accordingly, from primary to higher practices. However, the higher level *sadhaka* must be prepared to follow the rules.

Through the practice of yoga, both the visible and invisible realms that permeate the body can be experienced. When you add lime juice to milk you can see the curd and the whey that separate, distinctly. In the same way, a self-analyzing seeker on the path of self-discovery can see his body, the other elements that merge in it, its qualities and *karmas* separately.

The mere study of yoga shastras cannot give you the knowledge that you can get from its practice. This is where books cannot help you but a yoga guru, depending on the

level of your faith, can give you quite a lot. Real self-analysis cannot be had by reading, thinking or knowing, but only by experiencing it for yourself.

### **An exploration**

What is creation? What is this world? You will find many diverse views and theories on this. Various philosophers have contemplated on this from different viewpoints. Whatever country in the world you see the sun from, it is the same sun. This same truth has been reflected upon by the philosophers through different spectacles. The world is made up of various elements. Elements mean matter. Matter can be solid, liquid, gaseous or etheric. Everything in the world is created by the blending and vibration of these. Consciousness is vibrational and dynamic.

Many materials burn instantly on contact with another object – why? Why do some kinds of matter contract or expand on contact with water? Why is there a transformation in the colour, taste, smell, shape of materials when they come in contact with fire? Think about it. This entire world is made up of gross and divine, visible and invisible chemicals, nothing else.

Such is life, man, the world and creation. Everything is subject to change, birth and growth. There is a scientific dictum that basic matter does not diminish. It stays exactly the way it is. Change occurs only due to place, time and environment. Similarly, life also manifests in different forms. A stone weighing twenty kilograms will feel lighter on a high mountain peak and will become even more weightless if taken into space.

The point is that objects, creation and life always stay the same, but depending on place, time and emotions, they manifest in different forms. Emotions and mental vibrations especially make many things appear different.

Many ancient Hindu texts have attempted to understand this very thing. What is the root cause of creation, what is this world, what is human life, what is soul? Many wondrous,

unique and incomparable books have been written to analyze these concepts. Many of these books are not available any more, but the few that describe these questions in exhaustive detail. If you begin to think about them and try to understand them with a calm mind, it boggles the mind. Such beautiful, such exhaustive, in-depth analysis! Even so, India did not receive the recognition that even an ordinary thinker of another country does. Why is this? Where did we go wrong? If you grasp the essence, life will become illuminated.

In the *Yoga Vasishtha*, the laws of the soul, of psychology, creation and the laws that govern objects have been analyzed in detail. It elucidates and deliberates on the perennial issues of the world and man over and over again. If people read them, understand them and contemplate on them, their minds can become like the descriptions and it could give a new direction to science. The mystery behind many miracles can be revealed. As the language is centuries old, often errors occur in the understanding and interpretation of the words and definitions, yet we can definitely deduce that these early men were great thinkers, poets, philosophers, scientists and amazing orators.

Today we talk of robots who, based on mechanical configurations, will work like a human, but Sage Vasishtha had in those ancient times also seen some very strange creations while travelling through the skies. There was one world where inanimate creatures and puppets were working. What civilization could that have been? Think about it.

The ancient books discuss many topics related to the essence of the world. There are also many references which tally with the present age. Did our ancestor rishis simply imagine all this, or were they really seers of the future? There is even a reference to extraction of oil in the *Yoga Vasishtha* which makes us wonder how the great sage could have known what the civilization today would be like. Scientists are breaking their heads over how man was created. In their quest to discover cures for diseases they are sacrificing life after life. Yet, no one can find the final link.

The *Yoga Vasishtha* is a major work on psychology and the science of the self. Perception of sensory input is dependent on the reaction of the mind. Whatever the condition of the outside world, the degree of thirst-hunger, joy-sorrow, heat-cold felt is directly proportional to the emotional strength and stability of the mind. In a beautiful extract, the *Yoga Vasishtha* acknowledges that each person enjoys the world according to his own emotional make-up. In other words, he receives wisdom accordingly. There is a story in the *Yoga Vasishtha* where an extremely learned man could see the entire creation in a pillar of gold. Sage Vasishtha, however, could only see the pillar, as he did not have the same mindset. After many attempts and resolutions to see creation in the pillar, he eventually did see it. What does this mean? This is something to think about, understand and bring into practice. One should perform all actions keeping three precepts in mind. This is the path of peace:

1. The world is forever changing.
2. Change brings attainment.
3. The aim of life is self-knowledge and to journey through life with wisdom.

Only those who understand these three principles and live according to them will attain peace and happiness in life. The world is forever changing; knowing this, give up being worried and unhappy about small matters. Without hard work, you can neither attain this world nor the one beyond. Knowing this, gather wealth, knowledge, fame, etc., without any attachment to them. The final aim of life is knowledge of the self. Acquire it through yoga sadhana. Along with your other work, regular practice of asana, pranayama, japa and dhyana should also be done. Finally, all of us have to depart from this world, but while we are in this world it is important to know the skills of living in this world. Understanding this as the truth, with balanced intellect, go through the journey of life perfecting the yoga of *samatvam yoga ucchyate* – ‘the yoga of equanimity is supreme’, and *yogah karmasu kaushalam* – ‘skill in action’.

## **Prayer or service**

Which is stronger: the power of prayer or the power of service? Many people ask this question. In reality, they are both two forms of human energy and two separate paths for its manifestation. Prayer comes under the branch of bhakti yoga and service under karma yoga. Then should we follow bhakti yoga or karma yoga? This is a dilemma which troubles many people and for long periods of time they are unable to decide upon which path to follow.

For the common man, such dilemmas and concerns are quite natural, but they cannot be resolved without sadhana and a guru. This knot can never be fully unravelled until you bow at the holy feet of the guru with utmost devotion. To believe or not to believe is up to the individual, but this is the experience of atheist thinkers who turn into believers. If this were not true, then the historically renowned Tulsidas would not have eulogized the guru, Mira would not have sung praises of the greatness of the guru and Surdas and Kabir would not have extolled the virtues of the guru element in one voice. Were these great personalities of our history less brilliant or less intelligent than you and me? If we think thus, what is it but our stupidity and insolence?

The variety of practices and paths confuse a novice seeker. Just as a small child cannot decide for himself which subjects he should or should not study, how he should or should not live, the householder is faced with the same situation in this business of life. The laws of dharma, science and progress are not at all different. No religion or sadhana says anything against the laws of progress. The guru, a realized being and a capable man on the path of the science and progress of spirituality, fully comprehends the essence of this concept. Even if the guru is not the all-knowing, omnipotent God, he still knows much more about human sciences or a branch of science than you or I do. He knows the value of things that are permanent and long-term.

Prayer and service are methods that belong to two different paths, yet one is not better than the other, nor is

one a higher sadhana and the other a lower sadhana. Such a differentiation does not exist. You must know this from your own experience. Both support and complement each other. Gross and subtle, matter and energy, Shiva and Shivaa, each of these pairs are mutually complementary.

Prayer is a mental *karma*, action, and service a physical karma. The actions and qualities of both the body and the mind are important. Consider this from the practical, psychological as well as the scientific viewpoint.

If someone is sick, he needs both service and prayer. However, the power of prayer is greater than service. This does not mean that if someone is sick, is on fire or is drowning, one should only sit and pray. Prayer is a power, but in order to be functional at the level of the gross world, it has to have a gross medium. If you only serve a sick person, that service will give him some respite, but you will not receive divine intervention. However, if your prayer is totally heartfelt and guileless, even a little service will help the patient gain a quick recovery. If someone is drowning and you do not know how to swim, and you are praying for his safety with your mind, words, actions and the full intensity of your emotions, then it is likely that some other person will appear and save him or the tide will push him ashore or he will be saved by some other chance occurrence which can only be called divine benediction. You may not experience the result immediately, but such chance occurrences do take place and everyone experiences one or two miraculous happenings in their life. Nature sends out messages of its subtle powers, but man does not understand them. Nor is he eager to use them. It is only a chosen few who grasp them, find a means of putting them to use and thereby leave something behind for humanity. This is their gift to mankind. The efforts of Edison, Marconi, Bell, and others were towards the discovery of these very same subtle powers of nature, and they used this knowledge for the benefit of mankind. When hidden powers are understood by the confines of intellectual knowledge and a means is

found to use them for the benefit of mankind, it is called an invention.

Let us analyze a prayer psychologically. The mind, with its various emotions, thoughts, subjects and influences, is like a ball of tangled threads. The entire energy of the mind is entangled in this, so in spite of being an extremely potent force, our mind is a victim of its own weaknesses. Doubt, suspicion, lack of faith, inferiority, fear, shame, sloth, and so on are like leeches that suck out the energy. If they can be eliminated or somehow not allowed to influence the mind, then man can perform fantastic feats. The willpower of the mind is extremely unique and priceless. If you have ever prayed from your heart, you must have experienced that through a true prayer to God or your ishta, all the other emotions in the heart melt away like ice and only one main emotion remains. For some time all other influences are gone. All the modifications of the mind, *vrittis*, come together and become one-pointed. This state of concentration is what is important. This is the sharp point of the arrow which pierces the target.

Prayer is a big help in times of distress. After having unsuccessfully tried every kind of worldly intervention and being completely dejected, a man seeks the support of prayer and gets a lot of strength. At times and in places where he cannot think of a way out, man prays, and in response to his call of distress he definitely gets help. When a person's willpower is steady and fixed, it contains immense dynamic strength. This is a natural law which can be put to use only when completely understood.

The relationship between the body and mind is very strong and cannot be abandoned. You cannot separate the two from one another. Still, in less evolved beings, the body influences the mind. The yogi, on the other hand, knowing the value of both, dissociating himself from both, even invites worthwhile action in plenty. The yogi is aware of the power of resolve and on the basis of this power he accomplishes work or gets others to accomplish tasks. Thus, prayer belongs



to the department of the mind and service to that of the body. The ordinary householder should bring both these together, unite them. The arguments of prayer or service are intellectual wrangling from which nothing is gained and mental energy is wasted. Instead, if you put your mental and physical energy to good use every day by praying with no personal desire or selfish motive, and engaging in *seva*, service, and being helpful to others, then life goes smoother for you and others are also benefited.

### **A psychological analysis of worship of form**

In truth, there is no difference between the formless, *nirguna*, or one with form, *saguna*, to justify the controversies that exist or the various sects that have formed due to these differences. The aspirants and devotees unnecessarily worry about this. Whatever path of sadhana you adopt, you will experience both.

The saints who emphasized the nirguna aspect were also religious reformers. They forbade the worship of saguna in order to cleanse society of the ills that had crept in, such as the hypocrisy and deception of the pandits, the monopoly of the priests and the prevalence of unhealthy practices in the name of *saguna upasana*, worship of form.

However, in reality, the pure spiritual laws fell into the hands of greedy, avaricious, worldly people and were distorted. Those who emphasized saguna had aimed to use man's natural tendencies to help him experience higher levels and realms of spirituality.

The worship of form does not mean that you make an idol and offer it water, flowers, rice, colour, prasad, everyday, at a certain time, place, and so on, with strict regularity throughout your life. The below mentioned points are the important factors of sakara upasana. All sadhakas should understand them using their discriminative ability.

The word *sakara* means 'with form'. It is not necessary that only a figure of a man, woman or child be considered sakara. Flowers, stars, Shivalinga, guru, pictures, all these

come under the heading of sakara. Meditation on *Om*, a flame, light and darkness is also sakara, as it also has a colour and a form.

When a sadhaka offers leaves, flowers, colour, fruit, sweets and water in sakara upasana, he is actually offering his own thoughts. These objects become the carriers or mediums of those thoughts. Just as you cannot drink tea without a cup (container), in the same way, the sadhaka initially offers his thoughts and emotions through these objects of worship. These activities train the thoughts to go in a definite direction.

The senses deal with form, taste, smell, touch and hearing. Thus, man does not acquire any knowledge or action beyond these. Even in dreams and subtle realms we find ourselves experiencing the same sensations. In dreams too our experience is limited to seeing, hearing, speaking, touching, and smelling. Thus, it is a great truth that any field of knowledge existing beyond the five senses cannot even enter the consciousness of man. The soul is colourless and formless, but it is this selfsame element that has descended, assumed form and colour and is operating through the senses. In order to take the soul back to its original state, it is absolutely natural, logical, meaningful and experiential that the only way to start is from the point where it is currently.

The worship and meditation of form limits the indulgence of the sensual mind. It stops the rampant wanderings of the mind from object to object and thought to thought, and restricts the area in which they are allowed to wander. By adopting one deity, one form, one mantra, one system and a method of worship, the mind is stopped from flitting here and there like a bumble bee. In this manner, the mind is trained to become focused and work in an orderly manner, the influence of which can then be seen in one's day-to-day activity. In today's society, the youth and even the middle-aged display pessimism, indecision, fear of death and inconstancy of mind. A fifty-five year old gentleman from Bombay writes, "I cannot make decisions,

I am unable to focus my mind, I am always depressed and I am always agitated for no apparent reason. Despite being in good health and having a good job, my mind is constantly wandering here and there.”

Why does this happen? If you analyze it objectively, you will realize that it is only because the child has left the mother's hand before he has learnt to walk. However, it is unnecessary for the child to keep holding the mother's hand after he has learnt to walk.

Initially, in this way, the method of sakara upasana is essential for everyone. Later, when you learn the art or technique of focusing your mind, you can let go of the external methods. Even at the end of sakara upasana you are told to join your hands and pray to God, which is a mental activity. In the beginning you need to invoke the particular deity whom you worship and that too is a mental activity. Even in the sakara method, the mental methodologies of nirakara (although the nirakara is beyond the purview of knowledge) are incorporated.

Very often people doing nirakara upasana consider sakara upasana inferior. This sentiment is incorrect. Nirakara upasakas should do some self-analysis. Does their mind not wander? Does the method of meditation on the formless suit a novice? Can everyone enjoy meditation on *Om* from day one? Do the whirlwind of thoughts not affect you during meditation? Do they never feel sleepy or doze off during meditation and have dreams consisting of form? Are their problems not the same as those of a sakara upasaka? Will the fundamental principles of human life change just because they have heard the teachings of the nirakara?

What is nirakara? It is a state of sadhana and not an exposition of a sect or a community. It is that state of self-improvement, an internal state where a sadhaka no longer needs an external Shivalinga, statue or external rites and rituals. He attains the mental capacity and sharp one-pointedness that, in the subtle state of meditation, he is able to create the form of an ishta of his own liking. But even in

that state, form still remains for a long part of the journey, whether it be the form of *Om* or of a candle flame.

What is nirakara? While meditating on the form, the deity disappears and only experience of the self remains. After meditating for a long time, the sadhaka arrives at a state where the image of the form also dissolves. The form dissolves like sugar in water. Remember, though, that this state comes only after meditating on form, not before that. Before you can attain this state, the first job is to train the mind to remain fixed on a single point. The next state is where the point or form manifests and finally the dissolution of the form into the formless. Thus, sakara is the first state and nirakara follows it. This is from the viewpoint of man, of the jiva. But if you discuss it from the aspect of the soul then nirakara becomes sakara. What is at a higher level descends to a lower one. First comes vapour, then water, then ice.

People differentiate between sakara and nirakara only because of ignorance. I will repeat one point. Man is a bundle of ideas and emotions. Just as his body is made up of different things like flesh, blood, vein, muscles, organs, and so on, his mental personality is also a bundle of numerous feelings. These feelings belong to two categories: attraction and repulsion, *raga* and *dwesha*. Raga and dwesha are the root of all other emotions.

In reality, attraction and repulsion are also two sides of the same coin. We have a more than required mass of these feelings. If they do not find a healthy outlet, they will go in many directions, both good and bad. This is called excessive emotion. If these excessive emotions are not utilized in some work then they will definitely give rise to mental disturbance, disappointment and indiscipline. People today criticize the self-willed behaviour of students and the offending sentiments of children. However, such behaviour is natural when you denounce materialism as well as the nirakara Brahma, independent thinking as well as healthy ancient religious traditions, and in return are not able to provide them any program that is even close to what is true and scientific.

Therefore, in childhood, when children like colours, forms, pictures, dresses, toys, fairs, lions, and so on, they should be taught to express their thought patterns and feelings in a beautiful manner. They should be allowed to do sakara upasana, enact scenes from the lives of deities, for example, Ramalila or Krishnalila, listen to their stories, and so forth. When they grow up they will spontaneously develop the curiosity to realize these truths and will set out to discover the highest principles of life. They will turn to yoga and their mental, intellectual and spiritual life will begin.

Here I will not raise the question of the forms of gods and goddesses in sakara upasana. That is an aspect of spirituality.

### **Freeing the mind**

There are four types of disciples: first, the one who while living with the guru can get to know of his greatness and glory; second, the one who while living far away from him, is still able to recognize his value; third, one who is not able to assess the worth of his guru whether he lives with the guru or far away from him, and the disciple of the highest level is the one who never feels a difference between the guru and himself. For him, what is far? He resides within the guru and the guru is also established within him.

The joys of emotions are not worth a penny, so is there any doubt about the worthlessness of the people who believe in this bliss? The truth is dependent only on knowing it for yourself. Initially, the world will not accept it because to invent falsehoods is its nature. However, how long will the truth hide? When the truth begins to shine more brilliantly than hundreds of suns, who in the three worlds will be able to doubt it?

You can change the body, change the mind, but can anyone change the soul? The soul is blemish-free. Unless you are worthy of it you cannot rule over it. Real greatness lies in the ability to rise after a fall. Being able to forgive a man's sins instead of scrutinizing them is called greatness.

Forgiveness is the duty of man, the nature of the gods and the enemy of demons.

For a sannyasin, who is a brother and who is a friend? What are needs and what are attachments and affections? What does he need from whom? He has to give and only give. In times of distress, he can help anybody and also accept help himself. He does not become indebted in any way. Then why and for what is there a need for brotherhood?

The existence of this entire creation is based on the little word *moha*, attachment. If you are going to imitate something, then imitate both the internal and external aspects of it. There is no benefit in imitating something where the outer appearance is not the same as its inner nature. If you want to imitate someone totally, then let it be only a saint. If you wish to give, give your heart. If man has any value, it is only his humanity.

O man! Why such hankering after ownership? Why this desperate need to hold on to everything? Are you ignorant of the fact that in reality, nothing really comes to you; the differences are only of colour and form. The name and form of objects are freshly revaluated according to the current need. That alone is their true identification. Why then this intoxication with power?

The world moves because of the diversity in it. What if all of mankind hold the same thought and live by the same customs and traditions? If duty does not give man true happiness, is it duty or a log of wood?

Man can make the seemingly impossible possible by perseverance and continued attempts. The spider is the ideal example of attaining success.

In old age, man's senses become dull, his memory fades and he is always tired and fatigued.

### **The roadmap to reconstruct man and nation**

Every creature on this earth builds hopes and aspirations according to his intellect, circumstances and capabilities,

and goes through life with these as his goals. That there is no aim in life is not true. As long as there is hope, hope and aspirations form our goals, but how many people are aware of this fact? There is a lot of struggle and unrest in worldly life today. Why? The reason: we are far removed from the goal of bliss and peace. Even today the animal instincts of our past lives have not completely disappeared. We should try to get rid of them. This is the Vedanta of life. In fact, this is where Vedanta begins. Every person should have a broad vision and a generous heart.

A storm of restlessness is blowing through the world today. Every country is eager to rule over other countries. One state is jumping to grab other states. Nations are on the lookout for the opportunity to annihilate other nations. Tell me, is this large heartedness or generosity of mind? Does the world today need a man who wants to colour the whole world in his own way? Today's world, which is following its own path of dharma, is not interested in anybody who forces his ideas and ideologies on others. Therefore, through yoga we have to clean up our lives and change the face of society and the nation. Only then will nations be united in steadfast mutual friendship. People who behave in ways that are self-destructive are the ones who are responsible for the current condition of the nation. The nation today needs dharmic discipline.

What is the meaning of dharmic discipline? Let the Muslim remain a Muslim and the Christian a Christian. The world does not have a thousand religions. There is only one religion, the paths are many. It is essential for every nation to know the true meaning of life. Religion has to be reflected in day-to-day life. Religion can be reflected in life through self-purification, contentment and self-discipline. Try to make a Muslim a true Muslim, a Hindu a true Hindu. A man can be a true follower of his religion only when he becomes a true human being. Not only should we become good ourselves, but carry others with us and make them good too. This is the path to world peace.

To reconstruct the country, there is a need of people who have shunned temptations. It is such people who have begun to follow the path of yoga in their lives. The nation is definitely safe in their hands. The leader of the nation so embroiled in violence should realize that the hands that create so much violence are the same hands that can provide protection. If those people who carry the responsibility of the country, of its peace, prosperity and happiness, integrate yoga into their lives, then success in life is ensured one hundred percent.

A person can only live a fully yogic life when each and every one of his actions are pure and sattwic. Such a person comes out with flying colours through each of life's struggles and tests. Householders find it very difficult to adopt yoga into their lifestyle. It is all right for a teacher, but lawyers, police officers, professors and other such professionals have to present falsehoods as the truth all the time. So much lying and cheating just to get the job done? The measure of a life well led, of a successful life, is truth and truth alone.

It is foolish to even think that yoga is meant for only three categories: the sannyasins, the detached and the renunciates.

What does yoga mean? Raja yoga, jnana yoga, hatha yoga? No, it means: *yoga karmasu kaushalam* – 'to proficiently complete whatever work is at hand'. In other words, whatever yoga you live in life, live it fully. We can fulfil these duties sincerely only when we realize that every individual's work is divided into two parts. One towards his own people and the other towards society. We see many individuals and groups involved in social service who provide water to the thirsty, bread to the starving, support to the orphans and charity to the helpless. Even while conducting these acts their personal character remains negative. In spite of being useful to society, such people cannot uplift society. There is another kind of individual who has an extremely sound and good character, but is not involved with society in any way. Neither of these two kinds of people perform their duty. We fulfil our duties



only when we work on becoming capable and great ourselves and simultaneously work for the betterment of society. We can fulfil our duties only by being a true citizen and a true human being.

Once, someone asked Lord Buddha, “Why are you great?” The Lord replied, “I am not great because I have attained some special siddhis. I am also not great for the reasons you consider me great. The reason for my greatness is that I have never, not even in my dreams, wanted to bring harm or injury to anybody. I have never brought unhappiness or upset to anybody. I have always endeavoured to be compassionate and provide solace and sympathy to the unhappy after coming to know about and understanding their sorrows.”

Every individual should first try to improve himself. He should contribute to the building of life to his fullest capacity. The welfare of the nation lies herein. The birth of one good man in society automatically reduces the number of bad people by one. Similarly, when a nation builds itself upon its moral strength, the number of degenerating nations goes down by the unit of one. Many great nations rise and decline. Even if they attack, who has the courage to bring down the flag of a nation which stands tall on its moral strength? Even those who kill others do, in the end, get peace. That nation which houses saints will always be safe. The culture of such countries always shines. Violent countries will never be able to harm a non-violent country in any way. The golden age will dawn again in our country only when the life of every Indian overflows with yoga, dharma, spirituality and sannyasa, and only then will we be true sannyasins.

A true sannyasin is one whose mind is totally involved in God even though his body is totally involved in the performance of duty; he is one who reins in the mind and one-pointedly fulfils his duties and never even dreams of accumulating wealth. To be able to realize true sannyasa, it is essential to listen to, study and propagate the teachings of great sages.

## The eighty-four siddhas

With the establishment of the Vikramshila Buddhist University, the *vama marga*, left-handed, tantra system was propagated openly. The propagators of Sahajayana Buddhism have become the eighty-four siddhas. These siddhas were so influential that their impact spread far and wide. In their sadhana they used the woman as a medium for the manifestation of various siddhis. Some of these siddhas were sakama worshippers, while others were nishkama worshippers. Navanatha is also one of the eighty-four siddhas. Many of the siddhas practised the 'five M's', but most of them used a mixture of methods. Once, Gorakhnath went on a pilgrimage to Jwalaji. There, the Divine Mother herself gave him prasad of meat and liquor. Gorakhnath refused it and asked for only sattwic prasad.

Amongst all the siddhas, Gorakhnath is considered to be *siddharaja*, the king of all siddhas. It is through his brilliance that the tantric Vajrayana of the eighty-four siddhas was converted to the Natha Pantha, and the stream of sattwic hatha yoga flowed once again. The history of the origin, development, decline and rise of the science of yoga is very old, and extremely interesting and inspiring. It relates how the ancient science of yoga blossomed in the Buddhist viharas, was popularized by universities, and how, even today, it continues to exist in the tradition of the siddhas. While Gorakhnath converted the tantric Vajrayana into its sattwic expression as hatha yoga, Saint Gyaneshwar, the follower of the Gahininatha branch, propagated bhakti, which flowed through Maharashtra like the river Ganga. The eighty-four siddhas influenced everybody, including Gurunanak and Kabir. A list of the eighty-four siddhas is being given. They come from different castes. They were of a very high character. They were not alcohol consumers although some may have been, having slipped in the process of perfecting the vajroli mudra.

1. Loohipada
2. Lilapada
3. Virupada
4. Dommipada
5. Shabaripada
6. Sarhapada
7. Kankalipada
8. Meenapada
9. Gorakshapada
10. Chaurangipada
11. Veenapada
12. Shantipada
13. Tantiapada
14. Chamaripada
15. Khangapada
16. Nagarjunapada
17. Karahapada
18. Karnaripada
19. Thaganapada
20. Naropada
21. Shalipada
22. Tilopada
23. Kshatrapada
24. Bhadrupada
25. Dokhandhipada
26. Ajogipada
27. Kaalapada
28. Dhommipada
29. Kankanapada
30. Kamaripada
31. Dongipada
32. Bhadepada
33. Tanadhepada
34. Kukuripada
35. Kusulipada
36. Dharmapada
37. Mahipada
38. Achintipada
39. Bhalahapada
40. Nalinapada
41. Bhusankapada
42. Indrabhutipada
43. Mekopada
44. Kuthalipada
45. Kamaripada
46. Jalandharapada
47. Rahulapada
48. Gharbaripada
49. Dhokaripada
50. Medinipada
51. Pankajapada
52. Ghantapada
53. Jogipada
54. Chelukashapada
55. Gundaripada
56. Luchikapada
57. Nirgunapada
58. Jayanantapada
59. Charpattipada
60. Champakapada
61. Bhikhanapada
62. Bhalivapada
63. Kumripada
64. Javaripada
65. Manibhadrapada
66. Mekhalapada
67. Kankhalapada
68. Kankalapada
69. Kantalipada
70. Dhahulipada
71. Udhaliapada
72. Kapalapada
73. Kilapada
74. Sagarapada

75. Sarvabhakshapada  
76. Nagabodhipada  
77. Darikapada  
78. Putulipada  
79. Pahanapada

80. Kokalipada  
81. Anangapada  
82. Lakshmikara (Devi)  
83. Samudapada  
84. Bhalipada

Although all the siddhas had mastered some knowledge or the other, it is Gorakhnath who is considered the highest among them all, because it was he who had mastered all siddhis through the medium of kundalini which he called 'Balaranda', but at the tenth door he meditated on 'alakh'. Besides him, Jalandharapada is very famous. Manibhadra had perfected khechari mudra. So, too, had Udhalipada. Mekhala could stay alive even after slitting his throat. Indrabhuti was the only one among them who lived with his wife Lakshmikara. The most important point here is that with the exception of a few, the daily routine of these siddhas was similar to that of Kabirdas and Raidas. Many of these siddhas came from the class of carpenters, potters, cooks and cobblers, but through yoga they attained a level higher than any brahmin.

They had risen beyond the 'five M's' including *madya*, liquor, *mansa*, meat, and so on, because perfection cannot be attained without such transcendence. If they used their wife or another woman as a 'mahamudra' for their experiments, that is another thing. These siddhas did not even drink liquor. Instead, they inverted their tongues into the bhramara cavity and were always in bliss on the nectar found there. Gorakhnath clearly refers to this: "There is an inverted well in the sky which is the home of nectar." This nectar of the cave in the sky must have been the liquor of the sahaja yonis. Two words are used to denote the same thing over and over again. Many of these siddhas have also been acharyas.

The sadhana of these siddhas only comprised of ajapa japa, reversing of prana, living at the tenth door, partaking of the nectar and awakening the kundalini by entering the channel of the lotus.

## Why satsang?

Through satsang you attain the sadguru. You get instructions and blessings from the sadguru for your sadhana. Sadhana leads to the knowledge of the truth.

- The company of saints, the company of good books and the contemplation of good thoughts, this is the threefold satsang.
- The one in whom you establish faith, the one whom you fall in love with, is the sadguru.
- God, saints, life, these are the three gurus.
- External, mental and internal, the three sadhanas.
- The truth is only one, but manifests in many forms.
- Satsang and guru, which is greater?
- At their own levels, both are great. However, being established in the form of the sadguru is only a transformation of satsang, that is, the culmination of satsang is the finding of a sadguru. Without satsang you cannot find a sadguru. Without finding a sadguru you cannot know the path of sadhana.

You should have only one form as ishta, and when the concept of ishta does not remain a concept any more and can be seen as a clear form in meditation, then know that you are 'at the brink'. In other words, in meditation the sentiment of ishta should manifest as a living image. This form is called the *chinmaya swaroopa*, form of supreme intelligence.

## Methodology of sadhana

The sadhaka should do his sadhana according to dharma, that is, in a well-organized manner. To be successful in sadhana, what is essential is in the following sequence: first, balance of the body; second, emotional awakening; third, *dharana*, one-pointedness; fourth, *dhyana* (nirvishaya vritti), meditation. People who do not follow this sequence of sadhana keep wandering.

Asana, pranayama and food help in balancing the body; bathing, wearing clothes, applying kumkum and sandal paste also fall into the same category. For the same purpose, we

ask to sit in padmasana. The environment must be made conducive.

First, *Om* chanting for emotional awakening, then *stuti*, prayer, bhajans and kirtans which touch the very core of the heart and finally, repetition of the name of the ishta devata should be done. Thereafter, sit in dharana, contemplating on form, along with the chanting of the holy name. Through this process the mental plane will become pure and peaceful.

There should be one name and one form. Then *kevala rupa dhyana*, vision and contemplation of form, should be done without japa. If not for a long period, then at least for a short while, but the practice should be done daily.

Now you have reached an inner realm. To return to the ordinary level of consciousness, do not open the eyes immediately, but say a prayer first, then do the shanti path.

As much as you can, become devoid of thought, be in the state of shoonya, for as long as it is comfortable and easily possible. Then after a long *Om* chanting, open your eyes.

Sadhana can even be done till ten o'clock at night. Slowly you will stop hearing external sounds. Although *nirakara*, formless, is generally not allowed, nevertheless, your *sakara rupa*, with form, sadhana will fructify in the nirakara. Please keep this in mind and practise *nirvichara*, without thought, and nirakara in its proper sequence as part of your sadhana.

### **Sequence 1:**

1. Asana, pranayama
2. *Om* chanting
3. Study
4. Bhajan
5. Kirtan of ishta devata
6. Meditation on form and qualities
7. Meditation only on form, kevala rupa dhyana
8. Prayer
9. Shantipath

10. Contemplation on nirakara
11. *Om* chanting
12. End.

When you find the mind becomes engrossed in japa, then the sadhanas for emotional awakening should be shortened and more japa should be done instead.

Then, when you see that kevala rupa dhyana is giving you immense bliss, shorten the time spent in kirtan and japa and concentrate on kevala rupa dhyana.

Then, when you find that you have successfully started getting into nirakara dhyana or nirvichara sadhana, stop prayer and Shanti Path and instead only do nirakara dhyana.

Once you begin to enjoy and become interested in sadhana, follow the following sequence:

### **Sequence 2:**

1. Asana, pranayama
2. *Om* chanting
3. A short prayer
4. A short kirtan
5. A short meditation on form with japa
6. Special meditation only on form
7. Special meditation on nirakara
8. *Om* chanting.

### **Sequence 3:**

As interest develops spontaneously in japa, dharana and dhyana, you will have to cut out all other practices except the above numbers – 1, 2, 3, 4, 5, 6, 7, 8 by the end of the initial stage.

### **Sequence 4:**

1. Asana, pranayama
2. *Om* chanting
3. Meditation with japa (saguna)
4. Kevala rupa dhyana

5. Nirakara dhyana
6. *Om* chanting will be the only form of sadhana left.

As nirakara dhyana becomes established, that is, you start feeling good about it, there are no questions or doubts about it, and you do not feel heavy in the head, you will gradually have to shorten meditation with japa and concentrate more on nirakara dhyana. To the extent that after a while you will have to stop meditation with japa and only kevala rupa dhyana and kevala arupa vritti will remain. Then:

### **Sequence 5:**

1. After asana, pranayama
2. Having chanted *Om* with nirakara in mind
3. Visualizing the kevala ishta rupa for a short while
4. Stay in arupa vritti for as long as possible
5. Once you lose your focus on arupa vritti, chant *Om* with nirakara bhava and end the sadhana.

After following this sequence for some time, when the mind spontaneously enters the arupa vritti state, and without any effort or previous knowledge rupa vritti turns to arupa vritti, then know that the time for kevala arupa dhyana has arrived. Now rupa dhyana will be stopped. At this time:

1. Asana, pranayama
2. *Om* chanting with nirakara bhava
3. Arupa vritti dhyana, and finally
4. When the meditation breaks, end the sadhana with *Om* chanting.

Constancy of this state leads to jnana, prajna, samadhi, and so on. Normally, in the beginning stages of sadhana, one has some type of experience or the other which should be thrown out of the mind and the focus should be only on the remembrance of ishta rupa. However, during meditation the form of a woman, a good-looking man, sometimes massive abhorrent bodies, animal figures, come up from time to time. To be influenced by them means to forget your ishta and to be caught unawares by the flow of the other tendencies of the mind. These forms will be sure to appear



during sadhana and become obstructions to meditation unless you extinguish them.

While in the state of nirakara dhyana, as soon as the sadhaka gets visions of lower forms, he should immediately return to meditation of form without japa, *kevala rupa dhyana*, and when the ishta dispels these lower forms, he should return to the nirakara bhava. There is no other way of getting rid of them.

On and off, during this period, faint traces of future happenings, seeing faraway places, unclear messages of various incarnations, soundless speech, and so on, appear in a very hazy state, which like an unclear dream cannot be remembered in the waking state. If the sadhaka voluntarily meditates on these messages and keeps his mind focused on them, then over a period of time these messages will stay clear in the state of consciousness similar to the waking state and will be remembered even once awake, like a clear dream.

In meditation, if the sadhaka is alert to these messages and experiences as soon as they enter and changes the pattern of his mindset, temporarily stepping down from nirakara bhava meditation to determined meditation on form with japa, *japa sahita rupa dhyana* or to *kevala rupa dhyana*, then after a while the flow of these messages will automatically stop and then the nirakara vritti will be able to exist unobstructed.

Even after all this, if some message is remembered in the waking state, the sadhaka should keep quiet about it, but this does not happen. Initially, the messages are not registered in the unclear dreamlike waking state.

Strange sounds, forms, messages are part of the state of 'siddhi bhava'. They destroy 'Brahma bhava' or 'Ishwara bhava' – do not forget this.

A person with siddhi bhava is totally disturbed by conflict and controversy. The ugly head of greed, pride, and godlessness arise in him. By siddhi bhava, he once again becomes a victim of the same misfortune, to overcome which he had first taken refuge in satsang, sadguru, sadhana and

satya. It is like a person climbing up two storeys from one side and coming down two storeys from the other side.

People who believe that they will be able to redeem the world through these divine messages have fallen prey to the deceit of their own mind. The prior knowledge of the death of somebody's son cannot defer that death; instead, it increases the pain manifold. Future events are predestined, which is why one can get to know of them beforehand. If events are thus predestined, that is, the sequence of events in the world or in a person's life are bound by natural laws, then what can their premonition give except pain? That which must come to pass cannot be changed.

Therefore, from time to time the siddhi bhava should be removed from the Brahma marga as one would remove thorns. Only then can Ishwara siddhi be attained. On the attainment of Ishwara siddhi, an immense and unprecedented peace, effulgence and knowledge is experienced which totally eradicates all conflict and controversy, ideas and resolutions, fears and doubts, and all samskaras born from them from the very roots. Ishwara siddhi makes the sadhaka go beyond all desires, while siddhi bhava reawakens greed, craving, desire, unhappiness and ignorance in the sadhaka. He becomes bound to the worldly noose, lifetime after lifetime. Therefore, while doing sadhana, the sadhaka is stopped from stepping on to the lane of siddhi bhava, even when he discovers it. During the period of sadhana you may be very close to attaining a siddhi, but ignoring it, you must keep marching forward on your royal path, not paying it any attention.

The only difficulty in following nirakara sadhana is that when you are on the path with full faith, the obstacle of siddhi darshan keeps popping up at any odd time. But if the sadhaka extinguishes it in a proper fashion with the help of sakara sadhana from time to time, then the nirakara sadhana transforms into 'param ananda'. Real knowledge, not imagined knowledge, dawns only through nirakara. In sakara sadhana, even with the difficulty of siddhi bhava, there is a

lack of *vastavic jnana*, real knowledge and the sentiment that remains present is the imagined form according to the vritti.

Through the successive and successful disposing of siddhis and similar obstacles, nirakara sadhana itself transforms into prajna samadhi, sthita prajna samadhi, antah prajna samadhi and param prajna. In the scriptures it is this that has been referred to as '*sa kashtha sa paragati*'.

Among the numerous paths that lead to the land of prajna, this is one path. Those paths are also true, this path is also true.

*11 December 1955, Rishikesh*

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You are the power of Bhagavati Narayani. Your form is veiled due to ignorance and attachment. The recitation of Bhagavati Katha, the story of the Cosmic Goddess, will remove the veil. When you yourself are divine energy, then why the delay? Remove the veil slightly and chase away the darkness of maya from your mind. Rama in body, Rama in mind. Make Rama come alive. You will see the vision of God within yourself.

It is true that the world is full of strange and mysteriously clad yogis. Emaciated, semi-nude, with matted locks, smeared with ash, this is not the true form of a yogi. This blind tradition, so rampant in an India afflicted by illiteracy, should be exposed and destroyed.

You all must continue with your duties. Keep reading the books that you brought back with you from the ashram and the magazines that you order. Expose your friends to them as well. Be regular in your asana, japa, meditation; in whatever it is that you do. The books of puja Gurudeva are guru in themselves. When the time is right, the inspiration will come from within, the guru himself will come. The longing must be intense.

May the name of Lord Rama and Lord Krishna flow through Rajnandgaon like the river Ganga. These are

Satyam's best wishes for you. The blessings of pujya Gurudeva are with all of you.

4 March 1956, Rishikesh

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There is a voice that comes from the depth of my soul saying that I should live in a remote village amongst people who are illiterate, poor and unhappy, and serve them. I think about it but I cannot say how far I will succeed in this. I have decided that I will follow my call. I will leave whenever I receive Gurudeva's blessings.

Your japa and dhyana will happen regularly. We must accomplish something in life. You should go to all kinds of satsangs. At the physical level, socialize and do everything as you would normally do, but on the mental plane, dance to the beat of "No ego, no me, no you, no office. Satyam Shivam Sundaram." Life itself is a yoga sadhana. Another name for God is 'bliss'. Bliss is of two kinds; one is the bliss of worldly pleasures and the other is the bliss of Brahma, *brahmananda* or the self, *atmananda*. Worldly bliss is the result of external experiences, and brahmananda manifests and awakens from within. The bliss obtained from worldly objects is perishable and a womb of sorrow. The bliss that is self-created is eternal and is the gateway to liberation, moksha. It is this bliss that is attained when meditation is successful.

It is also attained through love. Among all the known sadhanas, *prem sadhana*, or the sadhana of love, is the supreme sadhana. Love is the name of a strange phenomenon. Good behaviour is its characteristic trait and a smile is its pulse. Service to others is the touchstone of love.

The final culmination of love is self-knowledge. The pervading feeling in love is, 'Everyone is mine and I am everyone's'. An example of love is 'Another person's sorrow is my sorrow and another person's joy is my joy'. To love from the mind is the easiest form of love, but it is not possible for us to become this simple.

Spoken love is a little less easy. It can happen if we have the blessings of Goddess Saraswati. There is more bitterness than love in people's speech.

If love becomes a spontaneous expression in behaviour, then it changes the world. It brings joy to the whole garden of life. It is a *tapasya*, austerity, that only a rare *tapasvi* can master. If your behaviour is an expression of love, then you receive God's darshan. If there is love in all that you do, in all that you say and in all that you feel, and the three become an integral part of your life, only then do you attain *ananda*, bliss.

Until such time that we have only one of these attributes, we are human. When we get two of them, we become great, but when we attain all three, we become God.

Regularly do some japa, meditation, bhajan and kirtan. Continue reading books that deal with the Truth; who knows when and how they will become a part of your thoughts. Study them, understand them and contemplate on them. The good wishes of saints are perpetually flowing in space.

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2 April 1956

Blessed Self

Affectionate blessings!

You have a stiff neck. Do fomentation. Clear your stomach. Rest. Get ready for the sadhana camp. Ratan will also come with us. One sevak will be required, and it will also become a practical test of this domestic science. Pradyot Kumari will come and so will Sita Mamaji. That's all!

I was happy to receive the garlands, the coloured powder, and the throat medication. I wore it. The program is going on exceptionally well; it beats the programs of the other centres hollow. I observe mouna throughout the night. I do not speak except for the two hours in the day. Find out about it from the English pamphlet that is distributed with the program.

Get ready for the sadhana camp. You will have to perform a purascharana. There will be personal meditation with me for half an hour daily, and also constant japa, twenty-four hours long. That is what you will have to do. If you want to do kitchen work, then you need not come there. You can stay in Nandgaon and do it. Let me know what preparations you have made.

Our Holi has not yet arrived; the day the sadhana is completed will be the day when we will wear its permanent colour. The sadhana camp will be the festival of Holi for us. With the japa mala we will colour Satyabrat, Basanti, Sita and others in the colours of Shyam, taking with us vermilion in the form of remembrance, held in the bag of recollections. Some colour has already been applied, but some still remains to be put on. I want you absolutely soaked in the colour of bhakti, drenched in the nectar of sadhana, intoxicated with the thought of the Lord, totally drunk in His remembrance. Our Holi will come soon.

*The Holi that is played on the body,  
Will be played on the mind.  
Here the body is coloured,  
There we will colour the being.  
Here the clothes are soaked,  
There the wearer will be soaked.  
Here we colour each other,  
There the One will colour Himself.  
Just wait.*

—Affectionate blessings from Satyam

*26 April 1956, Delhi*

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For twelve years I lived in the ashram, for the next twelve years I will live as a *parivrajaka*, a wandering mendicant, but this is a man-made rule. Can a sadhu ever have a home? Can a sannyasin ever get a degree for having stayed in one

place for twenty-four years? This life itself is parivrajaka. One should keep wandering through every country, city, town, village, river, hill, everywhere. For some time now I have been thinking about this lifestyle, weighing the pros and cons of this decision.

I have taken this step based on the understanding Satyam has developed, which is a result of the blessings of Gurudeva. When Satyam became conscious of life, first of all he constructed his personality. Making the life of Buddha his model, he took sannyasa. He has only been able to understand that he has to choose his own path.

Even during my twelve-year stay at the Sivananda Ashram I had the personality of an independent sannyasin. Today also I have a distinct personality. I do not want to gain popularity on the pretext of propagating the message of Gurudeva; although this is exactly what is happening today. My words, my lifestyle, my thoughts will be my medium for spreading the epoch-making messages of Swami Sivananda, but only as a single sadhu.

Wherever I go, in the manifest form I am Swami Satyananda of Rishikesh. In the unmanifest, what is not revealed is that I am Swami Sivananda's disciple. I will sing praises of Gurudeva from my own separate platform and give his teachings a form that is liberal, useful and widely acceptable among mankind. The gift of puja Gurudeva's methods to be able to quieten the storms of life will be my inspiration and the course of action I undertake. I have to go; to a town, to a city, what does it matter? Wherever I am instructed to go, I will go.

I have received the blessings of puja Gurudeva and have taken off. I do not know where I will go or when I will go. There is no program outlined. Your village is Nandgaon and in the inner core of my sentiments, I have an attraction towards Nandagram.

I am wandering alone. Parivrajakas always wander alone. A parivrajaka cannot fulfil his aims by travelling with a troupe. There are two aims of parivrajaka life:

the strengthening of sadhana and the dissemination of knowledge. These jobs can only be done alone. If he travels with a group he is not a parivrajaka; he is a preacher whose life is not based on the strengthening of sadhana. Satyam belongs to the former class.

—Satyam

*4 May 1956, Delhi*

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The birth anniversary of Buddha is being celebrated. People celebrate it with a lot of zest and joy, but I wonder if the world still remembers Yashodhara! They have forgotten that without Yashodhara, Buddha would be incomplete. Yashodhara's renunciation is superior to Buddha's renunciation. Her penance was totally devoid of desire. Buddha had an aim for undertaking his sadhana. He started on the path, and as soon as he got nirvana, he stopped. She walked the eternal path and kept on walking. In Buddha's life there were conflicts, anomalies, illusions and a lack of fulfilment. Yashodhara's penance had the earthly hue of the depths of eternal nature, which is the law of life.

Buddha left home. She stayed at home. He attained nirvana through renunciation. She neither renounced nor aspired for nirvana.

This is the foremost penance for a woman, as she is the receptacle of eternal contentment. Man by nature is a bundle of discontentment and dissipated thoughts. His imagination, sadhana, steadfastness and divine feelings keep on changing in his world of constant dissatisfaction. Buddha's life was also similar to this.

The woman is unchanging steadiness, constantly challenging the changes of the ages. Without blinking an eyelid she recognized the deity of her devotion in the very infancy of creation. She remained steadfast on that image; her devotion is still the same as it was at the time of the emergence of creation.



Yashodhara constantly challenged the conflicts between the truth and falsity of renunciation and worldly pleasures. Otherwise, at that time she too would have become caught in the dense webs, or she would have forgotten herself in the splendour of Kapilavastu. She had the steadiness of that tapasvi who gazes at the eternal flame with unflickering eyes; he does not sleep or think. The only thought is 'My God is within me'. Will Buddha ever be able to do this? Is following Buddha's lifestyle, in search of supreme bliss, really in tune with the eternal laws of creation? Or should Yashodhara take her inner expansion within the peripheries of renunciation, liberation and ego?

If the truth be told, Yashodhara found that 'Buddhatva', that unbounded wisdom, within herself, while Siddhartha only remained Gautama, who was unable to walk the path of sustained sadhana. He kept searching, but was not able to grasp it.

And it is the anniversary of this same Lord Buddha that the whole world is celebrating. How many years have gone by? A great soul or a saint incarnates to bring a great message, and it is the duty of a sadhu to keep on repeating those wise words over and over again so that people do not forget those eternal messages and learn from the lives of the great souls.

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*11 August 1956, Jabalpur*

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It is my job to present a vocal, 'no pretences' scheme before the selfish, intellectualized social workers, doctors, teachers and sadhus who hide behind yoga and bhakti, and create scorn towards them in the world. It is essential for every village to have at least one well-educated sadhu. This is not an age for institutionalism; it is the age of every individual, of people's rule. The progress of institutions might result in cultural progress, but it does nothing to help the individual progress. When the whole world is changing, ideologies and policies are changing, the Indian front should also change.

Identifying myself with the life in the villages, I am forced to say, “Whether saints and *mahatmas*, elevated souls, lived or not, what difference does it make? For, what did they do for these villages; and what are they doing for the cities?”

Keep doing your sadhana regularly.

*15 November 1956, Amravati*

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During the satsangs held at your home, we often discussed dreams. I had also talked about dreams. Here, too, we had a discussion on the same subject. My talk was on dreams and I felt like writing it for you. Show this to Rama Dandekar and if someone says something about dreams, help them understand based on these words and all that I have told you.

Keep spreading all that you have heard from me as required. There is no point in keeping the holy water of the Ganga in a bottle; keep distributing it. When it is finished, you will receive the benefit of satsang and the benediction of a bath in the holy Ganga.

1. Dreams alert us to the nature of our body; poor blood circulation, a blocked nose due to a cold or sleeping on one side, numbness in the skin, or too much food in the stomach all cause dreams.
2. The mind thinks during a dream, but it does not have the capacity to reason and use logic.
3. Suppose we had a fight with someone some years or some time ago, and today while sleeping our palm hits the wall, we will again feel like we are slapping somebody.
4. Or maybe you see yourself roaming around naked in a dream. On waking, you will find the whole or a part of your body exposed.
5. If you cough, you dream that thieves are entering your house and you are trying to shout, but without success.
6. A blocked nose causes very scary dreams.
7. When you sleep on one side and there is numbness, you dream that you are flying.

8. While sleeping, if your thumb moves or blood circulation drops, you dream that you are running.
9. Dreams are based on our past experiences; the state of the body only triggers them.
10. For example, you read a novel on wars. That night or on some other night, you dream that a terrible war is on and someone stabs you in the neck. When the fear wakes you up, you see that the gold ornament around your neck is poking you.
11. When you sleep flat on your back, you dream of ghosts or falling, like someone is sitting on your chest.
12. Death-related dreams come to only those people who are experiencing feelings of fear and apprehension.
13. The events of the past also come in dreams in an altered form.
14. Some dreams indicate the future.
15. In some dreams we receive answers to questions, but such dreams are seen by only those people who have pure minds and whose spiritual powers are undefiled. Ordinary people have dreams of past events and sadhakas of future events.

### **How can dreams be stopped?**

Do asana and pranayama, always remember the name of God and have unwavering self-confidence. Sleep in an airy room. Keep your mouth open. Wear light rather than tight clothes when sleeping. Do not move your head from north to south. Keep changing sides; do not sleep flat on the back or on the stomach. Eat sattvic food and keep the stomach clean. Wash your hands and face before sleeping. Think of your ishta devata. Drive out the belief in ghosts and have full faith in Rama. Read the Ramayana. Through pure devotion this 'vice of the mind' called dream is driven away.

There are many things about dreams, but these are the important points for now. You have also had many experiences, whatever else you want to know, just ask me. What I really want is that instead of wasting paper with

these colourings of pen, develop the ability of the mind connection, asking and receiving your answer mind-to-mind. Light the flame of the name of Rama. Constantly do your sadhana. Japa meditation should go on continuously. The body does not need even a minute's rest from morning to night. On the mental level, constant repetition of the name of God, chanting of the guru mantra and mental prayer should go on with every breath. Initially, some effort is required, as the mind is mischievous and is a great one for running here and there, and being distracted and dissipated. However, it has to be controlled. For some time it will be difficult, but then it will all become automatic.

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*9 March 1957, Shiva Bhavan, Bhagalpur*

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Atmabandhu,

Affectionate blessings! I received your letter. Will answer it in brief. I am absolutely well now. Had gone to Ranchi, Parshvanath. I will not go to Nasik.

Received your letter with details of your daily program. It is fine. Do sirshasana. You will have to complete it by May and show me.

Sadhana means to engross yourself in it, whether you do it while sitting or while cleaning rice or while washing clothes. How do we remember our soul? Remembrance should take place in a similar fashion. If remembrance is constant, then the mind will be engrossed. Fear resides in a thief's soul constantly, twenty-four hours long, wherever he may be and however he may be. In the same way, may the feeling of love exist constantly, continuously, in the form of Alakh Niranjana. After all, you cannot engross the mind through the body; you cannot get lost in the state of remembrance through the senses. The link that will unite our souls is sadhana and sadhana is 'Ajapa japa, alakh darshan, achintya chintan and ashrut shravan'.

Keep up the practice of remembrance. This will lead to yearning and longing. It is remembrance itself that will open the knots. The duality is removed and the connection is made. Initially the sadhana of remembrance has to be done. Eventually it happens spontaneously, without consciously doing it, thinking about it and realizing that it is going on.

On the 26th I had a fever and I was remembering all of you. I was thinking, "May you all keep progressing ahead."

There is still a little bit of road left to cover, but when will we complete it? It is like presenting just four written sentences to an illiterate. Without becoming literate he will not be able to read them for years. The same thing applies here. The guru makes one statement, "Remain engrossed in remembrance." When will you read this sentence? Salt has to dissolve in water, the mind also has to be stirred and dissolved; you have to create the conditions where it can dissolve.

In reality there is no distance between you and me. This is only a belief of the ignorant. When we were ignorant we used to look at each other, worship each other. But now it feels as if 'there is no you, no me and no other paraphernalia'.

Where there are two, the question of distance arises. The distance between body and soul is material. Where there is only one, then what is 'you' and what is 'me'? To question distance when all is one, is a question only the insane can raise.

You see the rope as a snake. When light falls on it, you know that it is a rope. You do not think that the snake was destroyed or removed. Similarly, we are one even now and once knowledge dawns we will still be one. However, right now we believe in the illusion of duality. Then that illusion will go. The difference is only in wearing the veil of ignorance and in the lifting of it. How? By seeing everything in the light, that is, through meditation. In this light of

meditation our present duality will not be erased, instead the pre-existing oneness will be realized.

My work here continues. Reduce thinking, increase remembrance and stop worrying.

—Affectionate blessings from Satyam

*14 March 1957, Munger*

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Even when I go to a completely unfamiliar area, people come to Satyam. The only problem is that the communal people do not like what I say. They do not want to arouse people's emotions. They fear that if enlightened thought pervades society, their own practices may perchance lose value and importance. I am inspiring householders to do this job. I tell them that, along with their personal sadhana, they should also show the path of sadhana to their friends. Along with mantra diksha, I fill them with this thought. If householders understand the feelings of sadhus like us, and take up the propagation of awakening sadhana in society in a discerning manner, then Satyam can succeed in his goal. This ideology cannot be spread among mankind using conventional methods, definitely not in this age.

*Satya*, truth, is very important to Satyam. He does not believe in false religious pageantry. He sees the dark shadows of fear in them. He does not want his ideals to be mixed. I want to base the method of sadhana on pure spirituality and will endeavour to keep it absolutely free from politics, money and society. Sadhana will become individual with not even a trace of the institutional. People will perform their own sadhanas to enrich their lives, not to build a tradition, relating impossible tales in an attempt to make it widely acceptable. Let there be differences in the different religions, but we want that there be unity in sadhana. Even though religions are different, everyone must do sadhana.

After all, everyone's aim is to find satisfaction in life. It is with this intention that saints the world over have inspired the masses to do good deeds. Everyone believes in japa, meditation and purification of the body. Religion is based on devotion and faith, while sadhana is based on methodical, analytical steps. I will only tell them about 'the great path', which almost all saints have walked down.

*2 July 1957, Raipur (Rewa)*

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The entire world is Mathura, a smouldering Mathura. The lust and anger of the tyranny of Kamsa, the anger of the proud Durvasa, the disintegration of auspiciousness, the separation from God and the constant, meaningless croaking of the materially-minded priests have made it so unbearably hot, that as soon as you step on its ground, the burning winds of life's pleasures and pains assault you.

All the streets of the world are the streets of Mathura. The worldly path is very narrow, straight and at the same time crooked. Even my mind is filled with the same narrow and zig-zag paths. Oh yes! Every man has the same pathways in his mind. Our perception is very one-sided. It does have windows of love and affection, but we do not want to allow anyone to enter our line of vision. The windows of eternal love awaiting Krishna's arrival stay open and vacant and the stench of desire and misery emanates from them.

'Mathura' is a clear, short aphorism that clarifies the meaning of spiritual life. It is a mantra of cruelty, anger, suppression, selfishness, wailing and separation. There is no place for the bride Radha in my Mathura. Widen the streets of your Mathura. Expand your vision. Make it uni-dimensional, not just three-dimensional. Now look, you will have a glimpse of Radha-Krishna. Didn't Krishna leave Mathura for this reason and establish Dwaraka? Maybe Dwaraka was a city of *dwaras*, doors. Everyone must be permitted to enter it. The good, the bad, alcoholics, gluttons,

everyone must have been able to find a place in a Dwaraka sadhaka's vision of life. The question of narrow-mindedness, selfishness, prejudice, communalism and underprivileged sections must not have arisen in this Dwaraka. In that case, O please! Take me to this Dwaraka, let Dwaraka be established within me so that You may enter in all forms through all gates. May no selfishness, attachments, tricks or traps stop You. Make the field of my mind so wide and fearless that all the Yadavas, kinsmen of Krishna, may fit into it. Change my eyes so that I may see only purity in the wrongs, faults and the sins condoned by society. Give me that power of sadhana that will allow me to understand and tolerate the faults of my friends. Change my behaviour.

Fill me with those qualities which are in the Ashoka tree, under which all kinds of people find shade, regardless of who or what they are. Make me a moonbeam that I may illuminate all kinds of living and lifeless forms without discrimination. Take me from Mathura to Dwaraka now.

*3 June 1958, Kedarnath, Gupta Kashi*

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*Amar kantak*, abode of immortality, must have lived up to its name at one time. Now it has become a symbol of solitude, detachment and apathy. It has lost its beautiful, auspiciousness and looks dishevelled. When you reach there, your internal emotions dry up. But here in Kedar, every nook and cranny sings the songs of love and resonates with the poetry of karma. It has not initiated me into a life of renunciation, but has initiated me with the immense bliss that comes from being filled with good samskaras. This road which leads to Kedar seems like the eternally separated lady in love who is rushing to meet her beloved. Here the roads do not just flow, they run. Today I feel as if I am also going to meet somebody.

This is the Mandakini, which, in a world of continually changing name and form, flows like the changeless



consciousness. It is an ambrosial, milky flow. Just by looking at it the eyes are rested, music fills the ears, coolness envelops the body, the heart is filled with joy and purity pervades the soul. With its unbridled vivacity and its bubbling youth, it seems that it has cracked the bosom of the arrogant mountains just like the Mandakini of the mind which shatters even the arrogance of sainthood.

The day before yesterday was a full moon day. Tonight the moon has left the lofty peaks and has descended to the idyllic palace of nature. The mountains are bedecked with snow. From the quiet solitude of the forests, it feels like an unstruck musical note of the veena has now been struck, spreading the joy and light of the union of yoga. The Mandakini is silent, as if lost in the music of this union. The bridegroom is the moon and the bride is nature in its entirety. The stars in the sky, the treasures of the mountains, the travellers of the great path, the creatures of the forests and the horizon itself are all a part of the bridal party. This is the wedding of Shiva and Parvati, the love of Radha-Krishna and the union of jiva and Brahma. Shiva and Parvati have merged into the eternal world.

I love the moon, the snowy moonlight, rivers, steep roads and walking. To me, they represent the truth of life. Those who have not enjoyed the truth, bliss and beauty of life are a blot on the face of this divine creation. For one who has not visited Kedar, going to Kashmir is of no use. This is the path that the five Pandavas, Kunti and Draupadi had taken with the dog. This is the eternal path. Everyone will have to walk this path, whether it is an upward climb or a downward slope.

We spend our life, which is like this night, in an inn. Then we will look for another inn, rest a while, eat and drink, and soon we will have to leave it and go onwards. Those travellers who fear the ups and downs of life and want to stick to this inn will be unceremoniously thrown out once their time is up. O traveller! In spite of the sweat and toil, tired limbs, the hot sun, chilled winds, hunger and thirst, keep walking. The great path of your Kedar is not far away.

*Do meditation*  
*Do japa*  
*Engage in self-study*  
*This is true devotion*  
*Do not be angry*  
*Do not say bad things*  
*Do not be restless*  
*This alone is true devotion*  
*God is in everything*  
*Every act is an act of devotion to God*  
*Vairagya is of the mind*  
*This alone is true devotion*

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*5 June 1958, Kedarnath (Gauri Kunda)*

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Kedarnath is ahead at a height of 12,750 feet. On all three sides are snow-capped mountains with their sloping fields. Open, lush green fields cover the grounds on all sides; not a tree, nor a plant, all is absolutely smooth like the head of a sannyasin. This invitation of Kedarnath is a symbol of courage, a challenge to the well-nurtured sloth of humanity. The kumkum and sandal paste of thousands of foreheads have been wiped on its doorstep. The pride of thousands has been sacrificed like animals in its stony courtyard. Who has seen this form and who knows his address? *Kaittha veda patra sah* – “Is he here?” That god is hidden within this temple made of stone. But who will break this stone? Whoever breaks the stone of his animalistic, cruel instincts and then enters this temple, he alone will be able to see him.

It seems that the temple belongs to the post-Ashoka age. I saw the source of the Mandakini from here. I saw the adventurous path ascending to heaven. I saw various historical peaks. It was like nectar to the eyes. Some memory of the past came up from the depths of the mind and for the first time in my life, I cried without any reason. The eyes were full and they started flowing and hiccups followed. O

nation of such vast beauty and perfected peace! What has happened to you today! How far you have fallen! You drank the ambrosia of the Mandakini, but then spat out poison in society. You took the eternal conch of bravery to be merely a trumpet sound of the Himalayas.

India is that land from which the Bhagavat culture arose. It came down the waves of the Manda, the slopes of the mountains, through rough and narrow trails and spread throughout India, Arabia, Greece and the world. It awakened Jesus, Buddha, Mohammad and Mahavira, but today it has become only an excuse to take undue advantage of the fears of the family man. O Kedar! It was you who chanted the Vedas in the form of Hiranyagarbha, but today the ones who call themselves your descendants chant, "O Mai, give me five annas, ten annas, twelve annas, give according to your faith. O Mai, won't you give me something?" You feel both joy and pain.

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*12 June 1958, Badrinath Dham*

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We have reached the city. When I saw it from the distant valleys I suddenly pictured the pure image of Sakya Muni. Did these valleys in some distant past hear the Trisharanam and Panchsheel of the Jagriti mantras, resounding from the courts of this temple? Did bhikshus, free from desires, clad in tatters with begging bowl in hand, following the path of the Aryans who spread themselves in all directions, chant the Maha-Buddhavani of Tripitaka from the banks of this Alaknanda?

This is the birthplace of the Aryans who gained victory over the world. The Kailash, Mansarovar and Pindari glaciers in the east, Haridwar in the south, the Yamunotri glacier in the west and Alkapuri and Gandhamadan mountain in the north; it is from these places that the Aryan civilization rose to glory. Those born to this peaceful, cool, white, great, resolute and invincible land became just like the land itself.

In the past, against the backdrop of this beautiful land, 'Vrishvantu Vishwamaryam' propounded his philosophy which later became the foundation of the civilization, spreading all over the world.

Three miles north of Badrinath, near Mana, lived Parasara, Vyasa and Jaimini on the shores of Saraswati. It is here that Ved Vyasa edited the four Vedas. The Badarayana sutras were also written here. Panini wrote his treatise on grammar here and Kashyap Muni first established his order here. In the later period, Ramanuja and Madhavacharya lived here, and it is from here that they composed their opuses. While the perpetually snow-capped ranges behind Kedar are insurmountable, the backdrop of Badrinath is becoming the path of the attack and retreat of many civilizations. Thus, proving to be an easy and convenient path, it became the entry point for the military and cultural invasions of foreign tribes.

Badrikashram is the victory monument of Lord Badarayana. The chief sources of our culture, our religious texts, were composed by the revolutionary seer Sri Badari, who was the first historical pride and treasure of this place. On the banks of the Alaknanda, in a land without any grass or trees, in the shade of the high and immaculate peaks, the sentiments, poetry, stories, Vedas and Upanishads of our culture first emerged. Inspired by the brimming holiness of this divine worship, the peace-infused Sama Veda was created. This land was pristine and it nurtured the minds of great holy saints with its purity. There were no clubs here, no beautiful women, no cigarettes, no wine, no easy chairs and no gods of indolence. Due to this, even today, in spite of continual assaults from the storms of time, history and climate, it continues to initiate millions and millions of souls to the platform of purity.

Even the roads here seem to flow with pride and glory. "With great expectations I lie here, bearing the rain and sunshine, waiting for the day when Sita and Ram will again walk down my back." There is so much peace here, here where

the vedic, brahmanic, upanishadic and Bhagavat eras and the culture of the glorious ages of the past are strewn all over. I feel that these mountains, which symbolize Nara-Narayana, have turned to stone watching the pitiful condition of our India, awaiting the arrival of a capable ruler.

The Alaknanda is infused into every river in the world. Its glory is reflected in Kaba, Kashi, mosques and churches. Whether it is the Bible or Koran, the Avesta or the Purana, they all have the strains of the song of the Himalayas in them. Whether a saint or a fakir, a maulavi or a priest, their soul has the holy picture of Badrikashram imprinted on it. It is to convey its message that Mohammad and Jesus came, and to sing its glory that Kabir, Nanak, Namdev and many other great saints walked on earth. The blood of man is not merely white blood corpuscles and red blood corpuscles, but unblemished purity. It has the greenery of the Himalayas, the blue of its loving mantle; its skies beckon the flow of life, the eternal streams of the Alaknanda.

This is its eternal message to us. We should understand it. Millions of Indians have gone to the doorstep of this earthly god looking for a remedy for the darkness of ignorance, narrowness of emotions and the problems of life. This eternally beautiful city has extended a warm invitation to humanity over the ages, just so we may bathe in the Alaknanda, a symbol of the pure love between God and his devotee. However, is there anyone here who has gone to its courtyard with the sole purpose of making his virtuous life a holy pilgrimage by its mere touch? It is difficult to estimate the crowd that goes to the temple of this earthly god. There is a queue outside the whole day long. But its real temple is unpopulated. Who will go into that house and receive the love, affection and blessings of Narayana and who will give us the address of the home of that unmanifest Narayana? Only a rare few have reached there.

There is a bottomless well of wealth that the temple receives in the form of offerings and donations. There is also a number of people counting it, but O great devotees! How

stingy you are. You only boasted about your love for your beloved. But you gave him false, artificial, perishable gifts of nickel; and to this world you gave your precious heart, your one and only soul, your everything. Surprising! Highly surprising! Narayana gave you the best life form, the life form of knowledge, and you are so low and dim-witted that instead of offering him the 'love of your soul', you give him worldly merchandise, and even then he has accepted you as a devotee.

Today, thousands of pilgrims visit this holy land of Nara-Narayana every year. They bring loads of devotion from their homes. When they reach their destination, totally exhausted by the difficulties faced on the way and still believing that God and his devotees are two opposite poles, with the end purpose of the pilgrimage being to offer these cheap gifts, it seems that the hard work of the saints and rishis through the ages has been in vain. The penance of this hard-clement pilgrim path has been a waste, as instead of helping the devotee close in on the distance between God and himself, it maintains the distance and widens the gap.

Seeing the mountain of Nara-Naryana and recalling the story associated with it, the sadhaka sees the eternal dharma on the stage of his heart, and along with that he also sees one more demon in the form of the ego, which is well protected with a thousand armours, countless bad samskaras, vile lust and attachments. Where can you find peace and happiness in the reign of the ego? Who can liberate this internal demon? God, in the form of Nara-Narayana, gives him the assurance and faith that through penance, following the righteous path, by constantly fighting a war with the enemy which is the ego, with the grace of that Param Purusha, he can destroy its armours one by one and become Narayana.

This land is without a doubt the capital of philosophy, literature, knowledge, action, poetry, celebration and purity. There is also no doubt that in spite of changes in political capitals and the coming and going of kings, this has been the eternal capital (or land of the gods) of India, and the

presiding deity of this land has been the constant ruler of millions of Indians.

O brother! Do not forget your God or the land of God. Mothers! Do not abandon faith and belief while on a pilgrimage. Dharmashakti! Continuously spread the good memories of your pilgrimage and the auspicious words of the rishis among the masses. This will be your dakshina to Satyam.

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*21 June 1958, Rishikesh*

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I came here from Badrinath on the 18th. I have given up the idea of going to Amarnath and am thinking about going to Rameshwaram, Dhanushkoti and Kanya Kumari.

Dhyana can be done along with japa, this is how it does happen and this is the sequence that should be followed as well. Do not worry, the mill might close down, let it. The door of God's grace and blessings never closes. Everyone is welcome at the door of his mill. Do not forget this. Keep doing your asana, pranayama, japa and dhyana regularly. This world is also a mill. This body is also but a mill and BNC Mills is also only a mill. Now, tell me Dharmashakti, how many things will you worry about? With complete self-confidence, keep faith in your ishta, stay carefree and happy, wander and roam about, meet people and scatter the particles of the joy you experience among everybody.

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*5 July 1958*

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### **Brief explanation**

1. Asana – meaning padmasana, bhujangasana, shalabhasana, and so on.
2. Pranayama – meaning only slow and deep inhalation and exhalation.
3. Pranava – it means Om.

4. Stuti – the verses related to guru, Ganesha, Saraswati, and others.
5. Bhajan – verses through which your feelings, and the sentiments of the lilas of God, are expressed.
6. Kirtan – the tuneful, repetitive singing of the name and quality of the ishta with feeling.
7. Japa – the repetition of the ishta mantra, whether mental, spoken or whispered, with mala on the fingers, and eyes open or closed.
8. Prarthana – prayer is the expression of your feelings in your own words or in the words of a poet saint, for the good of others or for your own good, either done mentally or orally.
9. Akara – expression of the vibrations of sound, picture, thought, subject, breath, touch, samskara is called *akara*, form.
10. Shanti Path – to mentally and verbally express the internal feelings in the form of pure feelings and soft, auspicious emotions is Shanti Path.
11. Japa sahita rupa dhyana – to visualize the form of the ishta while chanting the ishta mantra. Meditation on ishta with japa.
12. Kevala rupa dhyana – to stop the chanting of the ishta mantra and either mentally or with eyes open, visualize a particular form or various forms of the ishta.
13. Nirakara vritti – the absence of the experiences of the entire panorama of thoughts on the mental screen, the scenes before the eyes, the sounds on the aural centres, touch on the skin, the experience of breath, the experience of blood circulation and the experience of any similar vibrations is nirakara vritti.
14. Nirakara – when the sensitivity to the form of words, similarly, other forms, subjects, breath, touch, samskaras, images, disappears from even the deepest recesses of the mind, that state of the *antahkarana*, inner mind, which is without any manifestations is considered nirakara.



15. Rupa and arupa – these should also be understood in the above manner.
16. Vichara and nirvichara – these should also be understood in the same manner. A mere absence of mental thoughts is not called nirvichara. The vibrations of the sensations acquired through all the sense organs are also called vichara. The opposite state is nirvichara.
17. Vritti – the various thought processes are called vritti. The mind has hundreds of vrittis with little variations like lust, anger, joy, sorrow, and so on. They are only various modifications of the mind. Whichever way the mind flows, that is its vritti.
18. Jnana, prajna, samadhi, sakshatkara, shanti, ananda – these are almost synonyms. They are the result of the culmination of a living being's sadhana. They cannot be described. They are states of being which can only be known by experiencing them for oneself. They are considered beyond the senses, beyond the mind and beyond vision.
19. Ishta rupa – when you taken on any auspicious, pure, great form of God for yourself that becomes the ishta rupa or ishta devata for the sadhaka.
20. Ishta mantra – when you take on any auspicious, pure, great and siddha name for repeated chanting then it becomes your ishta mantra. Ishta mantra can either be given by the guru, or according to your own inclination, or received in a dream.
21. Brahma bhava – through sadhana, when a sadhaka imprints all his mental patterns into the sakara, visual form, or the nirakara, it is said that the sadhaka has Brahma bhava. Also called Ishwara bhava.
22. Siddhi bhava – during sadhana, at regular intervals, gross vibrations of the energy that enter the subtle mind make some sadhakas move away from meditation on sakara, the form of the ishta, or nirakara, and become engrossed in those vibrations and their feeling. This is called siddhi bhava.

23. Siddhi darshan – in this state, the sadhaka forgets the glorious path of sakara, contemplation of the ishta or nirakara, and becomes involved only in those vibrations of the gross and material energy that lead to one being able to perform miracles.
24. Paramavastha – when all the seeds of emotion or samskaras that have been sown in the antahkarana stop totally, when the inner self becomes totally devoid of all forms and thoughts, when all the vibrations born of the samskaras of several lives get totally dissolved from the inner realm, then in that state of samadhi, the state of ‘having transcended all objects’ that dawns is termed Brahma bhava! This state has been considered the highest state for a *jiva*, being. When all the patterns of emotions and samskaras which have been ingrained in the inner layers of the mind move out on their own to make way for the sakara rupa of the ishta, when every thought and form within becomes focused on attaining the vision of God, when the vibrations born of the accumulated samskaras of various lives completely transform themselves into the form of the ishta, when the patterns of thought turn away from being sense-oriented to God-oriented, from the form of objects to the form of God, then in that state of *ek darshan*, vision of one, the joy, peace, auspiciousness and love that dawns is called Ishwara bhava. This is also considered the highest state for a *jiva*.

Both these states are beyond emotion. They are one and the same. Due to the difference in ability, *adhikara*, sadhakas adopt different paths. Therefore, during the period of sadhana they are seen as separate. In the state of highest transformation they are not considered different, nor should they be.

—Satyam

I reached here on 29th October. I do not really like it here. There are programs, but there is no love, only selfishness. They all come to me but are looking for money, looking for a son or a daughter. They give me very nice food, but I do not feel like eating.

I am going to Sivan today and will stay with Sita for two to four days. Mamaji wants me to stay with him and Sita wants to go to Sivan. I told them that I will go where the work is. I do not need love. Sita's family is even nicer than she is, but being too nice strengthens bondage.

Bombay is only a city of drama. On the road, in the car, on the train, wherever you look, people are decking up in front of the mirror. It's incredible! What a city this 'Bombay' is, where beauty is bombed.

Do not remain too attached to me. Take love to the level of the soul, where the only offering is surrender of the ego. Only then will you be able to see God or the Limitless Guru in me. If this is how things remain, you will not be able to get anything from me. I definitely keep track of you, but I also do not feel sad leaving you. Why should I? You are within me. The body is confined to a place, but the soul is omnipresent. You are here too, there too. We are everywhere. If this idea is established in the soul then one can attain siddhis effortlessly. You will not need sadhana. However, if you see me only in the limited form of a human being, then do the entire sadhana yourself, I will not be able to do anything for you. How can I tell you who I am? This is something for you to figure out for yourself.

Worldly love falls. Separation, pain, and the joy of meeting are signs of worldly love. True love is sober. In it lies eternal peace and unending bliss. "My God has not gone anywhere and He will not come from anywhere. He is present in every cell of my body." This should be the feeling. Only then can the guru and disciple be safe from bondage and decline. Only then can a disciple receive the experience

of knowledge. You only have to awaken your soul, raise it and tearing through the distances of the sky, merge with me in meditation. How you do it is up to you, but do it you must. This dhyana yoga should go on day and night. Salvation is not found solely by repeating the name. Come on, make the connection, present the soul before the soul. Do not worry about me. I am just fine. On the physical level, my feelings change. They also change on the mental level, but on the level of the soul I am always happy, always without a care.

*9 December 1958, Burhanpur*

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By sadhana I do not mean sit in an asana. There should be a constant awareness of your ishta in life. All life's duties and obligations should complement that experience. Just as the eating, drinking, sleeping, walking, crying, laughing and other everyday deeds of the pilgrims going to Kedar help in the fulfilment of that great goal, similarly all actions, good and bad both, should become means to the fulfilment of experiencing your ishta.

You can see him with your internal eyes. Your God is within you. He does not go anywhere or come from anywhere. I, too, am omnipresent. My body is confined to a place but my feelings, my soul, moves in and out and all around all of you. That day should arrive soon when the obstacles of body and ignorance are removed. You should constantly maintain the feeling of "My God and my soul should unite."

Tear off the old pages of life. Begin a new spiritual life now. Brand new. You have been reborn. This is a life filled with yoga. I have decided that I will show you the path of the power of the self. I will give you something. This can even be done now, but certain preparation must be made. Remove all the disquiet from your mental plane. On the physical plane do all your household jobs. On the mental level reflect on the actions of life. Beyond that, do not allow worldly samskaras

to enter the mind. Your life is not yours any more. Once the flute goes to Kanhaiya then sweet music will definitely flow out of it. In the same way, a life dedicated to the service of the ishta becomes the Gangotri of the flow of energy, light and knowledge.

The pains inherent in life, moha, greed, maya, illusion, attachments, and anger should soon be overcome. I do not want to repeat this over and over again. You have to understand this yourself. O dried leaves of desire! Fall fast so that new sprouts, new flowers and a new spring can burst forth.

Just as a subtle awareness of her husband is constantly present in the mind of a devoted wife even as she performs all her duties, in the same way a subtle awareness of the ishta should always be maintained. Do not worry about the body. You can change your body with the correct resolve. You are not a woman, you are an aspirant. You have the power. O woman, you have to resign from the post of 'woman' and attain the post of a 'sadhaka'. The womanly tears, obstinacy, anguish, suppression, are all pages of your past history. The chapter of your new history is self-realization, contemplation of the ishta, happiness, bliss, a relaxed mind, carefree attitude, and other similar things.

Whatever you wish for will happen, therefore, do not think of the inauspicious, harmful and destructive. Not for yourself, not for others. Not even by mistake. If the feeling, "My God will do everything and whatever He does will be good, auspicious and beneficial to me" finds a home in your mind, the burden of the pains of life will be lifted. Do not be afraid of disappointments, learn to be strong. Throw the troubled pages of the past into the dark abyss. Life, yes, worldly life is a cage of hope and despair, and spiritual life is a joyful playground. We get hurt, we win, we lose and we still laugh gleefully.

Wake me up at four o'clock every morning; do not ever make the mistake of thinking that I wander about here and there. That would be a physical thing. "My God is within

me, He does not come from anywhere, He does not go anywhere.” I always think of you, talk to you, but you have not tuned in your radio yet. You have not deciphered the meter as yet. Tune your mind to the correct meter.

Do japa, even if you do a little bit, you must do it. Even if you can meditate for two minutes it is more than enough, but it should be deep. It is imperative that the ‘Chinmaya Vighraha’ manifests. While moving about, do japa, not meditation. It is only necessary to maintain constant awareness of the closeness of the ishta. While bathing, washing clothes, dusting the room, tidying up the place, while sleeping, day or night, this feeling of being close to the ishta is essential. He is not only in the picture or in the altar room; he eats in the kitchen, sits on the chair, lies on the bed and bathes in the bathroom. The feeling to cultivate is, “My God is not lifeless, He is a living God.”

Along with this feeling, always remember the truth “My ishta is within me”, and also have the faith that He will manifest in me. By going for satsangs, the noise within should be overpowered by His noise so that the noise outside does not even reach you. This means that keeping the mind constantly introverted in satsang is the path to perfection.

What will you do by reading too many scriptures now? The entirety of knowledge is buried within. Who will awaken it, manifest it? Awaken it and all the scriptures will manifest on their own. You can create new scriptures. I am writing all this to you today because the new year is approaching. You have to be initiated into a new life, change yourself completely. You have to awaken the formidable mental energies within you, awaken your self-confidence, so that the thoughts of your mind become the means of benefiting others, only then will you be able to help others.

So many years of this life have gone by. Now, in this coming year, something must be done. Who does not have worries, who does not have sorrow? The river flows, let it; that is its nature. Life goes on, going on is its nature. The one who worries is a fool. Now I have only one thing to

worry about and that is, how can I get a vision of ‘Chinmaya Vighraha’? At every moment, that is what I constantly reflect on. It is not as simple as, ‘have taken mantra, have attained liberation’. After all, we were all liberated. When did we ever sin? What on earth is sin and virtue? A murderer gets his punishment in the world itself. After that there is no court of justice. I have not taken mantra to attain liberation. I have taken mantra for coming face to face with God. I have started sadhana because I love Him. Discard the brahminical wrangling of good and bad deeds, bondage and liberation.

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*14 December 1958, Mahasamunda*

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Last night, the satsang held in the temple grounds went off very well. Some people argued about the Ramayana also, but I thoroughly enjoyed myself. It would have been wonderful if you people were also here. There are many who say, “Whatever Swamiji says is right,” but rarely do you find people who ask, “Why did you say this, Swamiji?” If you always agree with what I say, never oppose, doubt or deny what I say, then you will never reach the depth of experience. If, on the other hand, during my discourses and talks you question and debate what I say, then you will hear and learn a lot.

I am a trader; I have to sell my wares. You are the customer. If you think that these jewels are good, the trader also says they have many qualities, your relatives and friends also have them, so you should take them, you will take them and also reap their benefits. However, if you ask about other qualities of this jewel, the trader’s experiences of the jewel, other customers’ experiences, then by cultivating such curiosity, along with the jewel you will also have experiences.

In the afternoon session which was for ladies, we were discussing pilgrimages. Two people arrived while the discourse was going on and came and sat nearby. One of

them was a seventy or eighty year old grandfather. They had come straight from a recitation of the *Bhagavat Purana*. The old grandfather said, “Swamiji, there is so much beauty in the story of Bhagavat, such sweetness and bliss” and he started describing it. It seemed like he was describing a scene of a king and his queen dressing up. I just closed my eyes and introverted myself, but the faces of the mothers and young girls went red. Some got up and left. Even I felt awkward. Then Nimonkar Mataji said, “Swamiji, this morning I asked you if you ever get angry. At that time you just laughed, but now I have got my answer. I had asked due to ignorance, please forgive me.”

The old grandfather paused a moment and I said, “No problem, Mataji, do bhajan alongside” and started off, *Sri Rama, Jaya Rama, Jaya Jaya Rama*. Everyone joined in with full gusto. As soon as the kirtan started those two devotees left. My God! What descriptions these proprietors of religion give. They have reduced the great works of the *Bhagavad Gita*, *Ramayana* and *Bhagavatam* into tools of earning a living. If they left it at that, it would still be okay, but by giving these kinds of explanations the speaker may enrapture his audience, but the impact of his words is proving to be very detrimental. This is why Satyam revolts. That the character of ‘maryada purushottam,’ the great statesman Krishna, be portrayed in cheap, cinematic and tawdry form, is something I cannot tolerate. I do not like to go to such places where in the name of Rama and Krishna there is a bartering of words.

It is because of these proprietors of religion and of society that deep uneasiness and rebellion are growing in life. Only if your children revolt will society change its way of living. It is very important to change it. The man of today enters God’s courtyard beating a drum, but if on his way he sees a child of the same God who is miserable, poor and disabled, he will kick him and abuse him. Then he will go to God and ask for wealth and peace for mankind. I say, “Worship man and the gods will be satisfied.” Do Rama and Krishna



live in a temple? All human beings are Rama, Krishna and Buddha. Arre bhai! God has made man. Man is part of the soul of God. Understanding this, do not shun the poor and the orphaned, have pity on them. Before going to the temple to attain godhood, first go to the huts and become a human being. In this age, it is easy to become a god, but to become a human being is impossible.

Today it is easy to go to Badri-Kedar. You risk your life to climb the Himalayas and Mount Kailash. You climb up the highest of mountains and hoist a victory flag on their peak. Man has reached the sun and the moon, and wants to make palaces and do farming there, but he is incapable of bridging the rift between his neighbour and himself. Blessed is this miraculous man of the scientific age! It is this ignorance which has to be removed. That man recognizes himself and realizes his duties is all Satyam wishes for. This is also my request to my close friends.

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*20 December 1958, Delhi*

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Remember, you have to completely remove fear; have no fear of the truth, nor fear of the untruth. Fear springs up because of the things hidden in the heart. Thinking that others should not find out about something creates fear. Partiality creates fear. Attachment creates fear. Criticizing others creates fear, hearing criticism also creates fear. Faith in God is a peculiar emotion. True fear is born when this faith is lost. It is only then that its various shades and forms come into being. While fear exists, there is inauspiciousness and doubt and this darkness persists. You have to get rid of fear and meditate. Whatever you wish for, only that will happen.

Desire and anger are our greatest enemies. If you want to gain victory over them, always engage yourself in work. Only a lazy and confused person becomes angry, desire definitely resides there. Do not allow your mind to become lazy and confused. The mind can be freed from laziness and

confusion through japa, kirtan, meditation, pranayama, study and written japa.

27 December 1958, Delhi

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There is no dearth of those who spread cancer in this poor country. In the name of religion, yajnas, shraaddhas and what not, so many have prospered. Those who do not believe in them are called atheists. Those who do believe get conned. We have even opened agencies to buy *moksha*, liberation.

We have to work with our goal in sight. Through japa meditation, through faith and confidence, we have to quietly awaken the force. We have to give a form to our God and awaken Him. At least for a minute or two we have to close the doors of our senses. Only then will the inner doors open. This is the state of meditation; this path is only for you. When your inner self becomes quietened, you will have to observe *mouna*, silence, of the mind to sustain the state. This can only happen with constant remembrance and japa of the name. Internal conflicts should end. For now, practise only this much.

Practise asanas along with exercise and sadhana. Learn sirshasana, winter is an apt time, it will rejuvenate you. Learn it step by step, it will take twenty to twenty-five days. Gradually your asana practice can extend up to an hour. Also do uddiyana, not nauli, and you must practise pranayama. You will also have to study literature related to yogasanas. While we may not practise all the asanas, we must know about them. In the winter some asana practice can be done. In the summer, reduce your practice.

Remember, you will have to perfect form visualization in meditation. This is what I want. Do not talk about your experiences during sadhana to anyone. You can tell me as required. On days when you are worried, do not do meditation, do other sadhanas. On days when the mind is at peace, spend more time in meditation.

Received your prayer for the new year. This is a real prayer. For a sadhaka every day is a new year, new lessons of life, a festival of new steps and new resolutions. The sun that rises every day is the new year's sun. Become a siddha from a sadhaka. This is my *satya sankalpa*, true resolution.

Until such time that the basic element of the contents of the mind are not changed, it is best to air them out in the open. Every individual wants to express himself. Without emotional involvement, you can forget about rupa siddhi, you will not feel like even doing sadhana. The intensity of emotion is very helpful in the sadhana for rupa pratyaksha. If the waste matter in the stomach does not or is not allowed to come out naturally, then it will come up in the form of diseases like boils, fever, and so on, and will also trouble you. Similarly, if mental agony, emotions, poetic beauty, pain and the like are not expressed naturally, they manifest as illusions, worry, fear, desire, jealousy, and other mental problems, which in turn create unhappiness and misery. This is why the practical value of prayer is spoken of. Prayer, in a way, is a method of mental purification through which we give vent to our hidden feelings without worrying about other people around us.

We need to clean our stomachs because we eat. Similarly, we need to cleanse our minds (pray) because we think. The day we stop thinking is the day we will not need prayer any more. But until such time that we continue with the habit of thinking, we have to do mental cleansing in the form of prayer. Even though God has no need for our prayer, the sadhaka needs it to clean his mind.

For a few days the constricted ideas of the mind should be loosened out through prayer and then they should be poured out in front of somebody. Only then can new ideas be filled in the mind.

When you dream, you should know that your consciousness has been touched and when it appears as reality,

then know that memory has been awakened. The new year is bringing changes. The present flow of inspiration should have a wider path to flow on than before. Become the embodiment of my true resolves. You will have to change completely, that is, 'New leaves of a new spring, new flowers, a new branch'. Shake off the dead leaves of the past year. The new year will bring new blossoms.

Do not let the resolve weaken; strengthen faith. The night of doubts is passing. May the sun of belief shine brightly so that you can show millions the path. All thoughts should be channelized into the same stream. The base of every thought should be one idea and one idea only, 'Rupa siddhi, chinmaya vigraha, practice of asanas, sirshasana and internal bliss'. Believe in yourself. Attention! This is a reminder. You have to get ready quickly. Keep sending reports on the progress of the mind; what happens in meditation, how does it happen, what kinds of emotion come to the mind. Only then will I be able to guide you. As soon as I feel that the time is right, I will tell you about the methods of dream recollection, meditation recollection and recollection of consciousness. I have to make you a siddha, endowed with the wealth of true resolve and yogamaya. Prepare yourself so that awakened remembrance is constantly present. Only then is there a chance of the other three memories manifesting.

In the waking state, when remembrance of one form, name and emotion becomes deeply embedded, then it manifests in dreams. Remembrance in dreams means that its influence has reached the chitta. When we can have the remembrance of name, form and emotion at will in dreams, then know that remembrance and chitta have become inseparable.

After remembrance at will in dreams, remembrance during meditation emerges. The form is there, but there is no awareness and no memory of other details. If this state occurs then know that you have crossed the boundaries of chitta and are entering into the region of awareness. In meditation, if remembrance is constant then you experience

rupa chetana, awakened form. When you enter this stage, do not become madly engulfed in bliss, rather with immense calm deepen the rupa chetana and make life pure.

Once this stage is reached, the sadhaka becomes a siddha, but remember, all this depends on the emotion, name, japa, remembrance of form, the intensity and general behaviour. By boasting about one's sadhana or incessantly using the powers acquired through it, the sadhaka will always be at a loss. We talk about the attainments associated with this stage only when the stage of remembrance in meditation is achieved. The method of utilizing this infinite power is told only after attaining the stage of 'chetana smriti'.

Inform me when you are sure that you have reached the stage wherein the remembrance of form or feeling is present in every moment of the waking state. If this does not happen, but the remembrance of form and feeling comes only occasionally with great force, like milk on the boil, then also inform me.

From now on keep the picture you use for meditation at a distance of one to one and a half feet away from the eyes. How high? The eyes of the picture should be a maximum of a foot higher than your eye level. In the beginning, keep it only six inches higher. Let me know what you have done. Keep doing your sadhana regularly.

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*21 January 1959, Kailash Bhavan, Chapra*

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It is very good that you have started sirshasana. I know what sadhana you do. Your progress is good, carry on with it. The clouds of ignorance will part, may the light of meditation brighten, may the remembrance of one form, one name never fade, may the ripples of the mind calm down, the storms die out, and when the waves are immersed in the form of the Self, then . . .

Every letter is a letter of initiation. A letter of initiation is only an indication, not the final word. People who live in

the middle of water do not need to get water from elsewhere. Although I do not know how far I have come, I definitely know that I will give you something and go. We have ploughed the field, sowed the seeds and the irrigation is going on. If the weeding is done properly then there is sure to be a bumper crop.

Yes, a woman progresses slowly, but she does and the quality of that change is very strong. There have been hardly any women who came down this path. Who has been there to show them the path without getting lost themselves? Many people tried to show them the path but got lost themselves. This is a miraculous coincidence that both of you are walking alongside me. When you attain something, a new era will commence. I will guide thousands of women on the path through you. Why do you need to attain something? I will not talk about that now. For now, just carry on immersing the waves in the remembrance of name and form, slowly, one by one.

Maybe at some time there is a cloud, then lightning, sometimes stars, sometimes broad moonlight and sometimes travel through the sky. Understand! Then sometimes the veena, sometimes strings, the sitar being played, a noise splash, bhramari and sometimes travel through the sky. Understand? When the sadhana is blissful, very often people get lost in that bliss, that is, they become extroverted. This is an obstacle. Never allow the experience of bliss, joy and sorrow to raise their heads before the remembrance of name and form. The greedy dog drowned when he jumped into the pond chasing his own reflection. Instead of getting involved with that bliss, better that you spend your time in remembrance of name and form. The picture you meditate on should be one and a half feet away from you and one and a half feet above eye level. If the mind wanders, don't mind; let an elephant walk, a dog bark. In fact, by keeping track of the mind you increase thoughts of troubles, worry, dilemma and disturbance, and thereby experience loss of remembrance of ishta in equal

proportion. If you experience the love sublime then the mind will jump around only like a tied up deer and remain in your control. Just to continue relentlessly with your practice is a worthy task.

Only a little time has passed since the initiation. Have you made progress or not during this period? Then? You are progressing and you will continue to progress. A woman's mind is really like mercury. If it settles then an amazing creation can be made. But do a woman's mind and a man's mind maintain their distinct quality even in the state of spirituality? This is all right in an ordinary context, but not in the spiritual world. One quality, one element, one shape, one force, because both have to melt in the fire of sadhana and be remoulded in the cast of name and form. The differences that are currently visible are not physical, but a learnt response of tradition and social culture. The minute the sadhana changes, all the old leaves fall, spring arrives, lack of confidence disappears and self-confidence takes its place. Actually, the flaws of tradition have been imposed on the feminine mind. She has been forced to mould herself in that cast. The untouchables are untouchables not because they are physically impure, but because society has deemed them so and has forced them to live by the horrors of such prejudice. The basic personality of each one is that of the self, sat-chita-ananda. The visible personality is only an outer covering.

We have nothing to do with anybody. The foundation of divine life is society and its pinnacle is the nation. With the being at the bottom and the sky at its pinnacle, divine life is built with the brick, cement and mortar of japa, kirtan, meditation, asanas and one's behaviour through which there is recognition of oneness and unity among all creatures. Now change your direction towards the great ocean of true love.

We have to do more sadhana and almost no useless work. Children are welcome, if they want to come. Self-study will be their only sadhana. From nine to ten o'clock in the night there will only be kirtan in the village, the kind with drums and cymbals, but not for more than an hour. One hour in the morning only for mantropadesha. We will not go to any other village or anywhere else.

We will have to wake up at three o'clock in the morning; by 3.30 am be ready, asanas until 4.30 am, kirtan on your own until 5.00 am, japa and dhyana until 7.00 am, free time between 8.00 and 9.00 am, 9.00 to 11.00 am japa and dhyana, 11.30 am to 1.00 pm lunch break, 1.00 to 2.00 pm written japa, 2.00 to 3.00 pm self-study in Hindi, 3.30 – 5.00 pm tea break, 5.30 – 7.00 pm japa, 7.00 to 7.30 pm dinner, 8.00 to 8.30 pm only meditation, 9.00 to 10.00 or 10.30 pm satsang or contemplation on God. The plan will be something like this. Once during the day everyone will have to meditate with me on a one-to-one basis.

We will only do sadhana there, from the morning through the whole day or until night time. Even while we sleep contemplation on God will continue. Even in our dreams there will be japa, meditation, asanas and pranayamas. The most important chapter of life will begin there. Watch how much joy it will bring. Sadhana has to be done, remember just this much, the rest is all useless. Even if it is only for fifteen days, forget everything and live in supreme bliss.

God-realization is not as difficult as described in the books. For the ignorant it is a struggle over many eras, but for the wise it is a game of only a few months. Speed up your sadhana, internal sadhana. Turn the mind inwards. Forget about worries, aspirations and conflicting thoughts. Only one thought, and I don't want to hear any excuses.

—Satyam



### **The complete yoga practice schedule**

|                                                                                             |                           |
|---------------------------------------------------------------------------------------------|---------------------------|
| 1. Pranayama in siddhasana                                                                  | 3 minutes or<br>10 rounds |
| 2. Yoga mudra in baddha padmasana –<br>final stage                                          | 4 minutes                 |
| 3. Yoga mudra in vajrasana – final pose                                                     | 3 minutes                 |
| 4. Sarvangasana, the final pose                                                             | 5 minutes                 |
| 5. Padahastasana, the final pose                                                            | 1 minute                  |
| 6. Matsyasana, the final pose                                                               | 3 minutes                 |
| 7. Halasana, the final pose                                                                 | 3 minutes                 |
| 8. Supta vajrasana, the final pose                                                          | 3 minutes                 |
| 9. Paschimottanasana, the final pose                                                        | 4 minutes                 |
| 10. Bhujangadi, the final pose                                                              | 4 minutes                 |
| 11. Shashankasana, the final pose                                                           | 2 minutes                 |
| 12. Lolasana, the final pose                                                                | 1 minute                  |
| 13. Garbhasana, kukutasana in the final pose                                                | 2 minutes                 |
| 14. Utthita padmasana, the final pose                                                       | 1 minute                  |
| 15. Mayurasana, the final pose                                                              | 1 minute                  |
| 16. Ardha matsyendrasana the preliminary stage<br>(the last minutes in full matsyendrasana) | 3 minutes                 |
| 17. Shavasana (final stage)                                                                 | 3 minutes                 |
| 18. Sirshasana                                                                              | 3 minutes                 |
| 19. Shavasana                                                                               | 3 minutes                 |
| 20. Uddiyana bandha                                                                         | 3 minutes                 |

The living manifestation of the divine form of the eternal Bhagavati energy! Loving greetings from Satyam. How happy I was when I got to know that you all do satsang with so much love and earnestness. While I was with you I was convinced that you will always make sure that the flame of the Lord's name burns brightly forever and ever.

Along with the name of God, it is also very important to know of his endless auspicious qualities. Until we do not know everything there is to know about the path, obstacles will be a part of the journey. Therefore, I would like you to

include the recitation of the *Mahabharata* or the *Bhagavad Gita* in your satsangs and the recitation should be by one of you. Give the duty to a person who can do the *path*, recitation, and katha, recounting the story, well. If you have any problems in this, then my revered *gurubahen*, guru sister, who may be visiting Rajnandgaon can give you some practical suggestions.

All of you please pray for Satyam's success. While singing kirtan, bhajan, and attending satsang, please pray that I am able to do my work, my service to God, in the right way.

May you be able to make the name of Rama, and the name of Krishna, flow like the river Ganga in every household of Rajnandgaon. This is my blessing for you.

—Loving greetings from Satyam

*12 November 1959, Mahasamunda*

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Here is the reply to your letter. Listen Dharmashakti, whatever is happening is happening by the will of God. You have risen above human desires. You say that in the autumn of life, when in actuality you have changed the direction of your life, this bondage creates feelings of unpleasantness within you. Can the evening of life come at the mere age of thirty-five years? Innocent child, is your age only of your own counting, I wonder how many ages have gone by, how many births, the body must have risen at dawn and set at dusk many a times already. So the question of spring and autumn does not arise. The soul is ageless, undying, indestructible and eternal.

Dharmashakti, you have changed your direction, your mind. It is not your need, but the country needs it. That child is the demand of this age. You are only a medium, a carrier of load. He will belong to society, to the country, to the nation. He is not the child of Satyabrat and Basant. (Just as Shankar is Brahma's mind child, this child will be Satyam's

manas putra.) Dharmashakti, you will be Mother Yashoda and he will be baby Krishna. After playing in Yashoda's (Dharmashakti's) lap in Gokul (Nandgaon), this world will become his Dwaraka. Please understand, Dharmashakti, that the one whom you are nurturing with your blood is a flower that will fill the whole world with its fragrance.

Now you will have to change your daily routine. Continue your walks instead of asanas. After meals make it a point to sit in vajrasana. Be regular in your practice of japa and meditation. Give up fasting for some time. Food should be pure and sattwic. Take a vow that you will not eat at someone else's house and will not eat sweets, etc., bought from the market. Do all the housework with your own hands. Dusting, sweeping, washing clothes and utensils; if you cannot do it all, at least carry on doing a little bit every day. Cook yourself. Do not be lazy about it. The rest the maid servant can do.

Read the *Ramayana* regularly and also the *Bhagavad Gita*. Read, write, see, hear and understand good literature. Read the 'Balakanda' from *Ramayana* over and over again. Hear, speak, understand and think of good things. Do not let go of the mind, do not let it wander. The remembrance of name and mental japa should go on. If at times the mind is not at peace and is restless, engross it in the Divine Life library, sit and look at the pictures in the books, read their names. Sivananda literature is a wonderful fertilizer. Think of Kaushalya's Rama, Kaikeyi's Bharat, Sumitra's Lakshmana; about Sita, Savitri and Madalasa. You are not creating a potted plant. You have to build that tree which is greater than even the *akshaya vat*, the indestructible banyan tree.

Satyam's blessing to you is that you become a mother in the true sense of the word. From a part of yourself, build a sun that, dispelling the darkness of ignorance, spreads divine light the world over. Dharmashakti, don't develop the feeling of 'mineness' for him. Don't become attached to him. Think of him as trust money, in your care for safe-keeping. Do japa, dhyana, bhajan, kirtan, satsang. Do not be afraid or nervous. Ask Satyabrat to read aloud Swamiji's books. Always

keep your mind engaged in self-study. The mind is like an unbridled horse. Do not give it any leeway.

There is no need to write anything special to you. You have travelled with me, had satsang with me, lived with me, done my work, organized programs. You know it all. For the sake of your internal satisfaction, I will write letters from time to time. Whatever you want to ask, feel free to ask me. Along with the blessings of the saints, Satyam is always with you.

*24 November 1959, Bombay*

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The union of souls does not depend on physical proximity. The one we contemplate on is the one who is close to us. Ordinary satsang is for ordinary people. The sadhaka connects with his guru in the skies up above the earth, at a height from where the planet earth is not even visible. For such satsang, the mind has to be introverted, it has to be lifted. Slowly and steadily, as the mind becomes one with the guru, it rises above the surface of the earth and reaches the sky. In that space is a void for millions of miles and that is where the Central Tele Exchange for all the minds of the world is located.

People whose hearts are filled with devotion for the guru are lucky because feelings are the electric force in the psyche. If there are no feelings, then internal contact is difficult and if sadhakas do not use the fervour of these feelings then they lose an opportunity. In this world, first you do not find love, and if you do then it is predominated by desire and such like. Love culminates in either attachment or enmity. Therefore, love for the guru does not exist, and if it does, it is only in the form of respect, not in the form of intense affection. If, by chance intense affection does develop it gradually gets distorted. However, where the guru and disciple are mutually inseparable, but their thought processes are independent, there all siddhis awaken. There should be deep and unsurpassed love which

is ideal and pure. This is the strength of the electric power which runs the broadcaster and the receiver. If you have such elevated emotions, such closeness, then move forward, beyond the milestone of meditation. Listen to every message of mine. Send me a letter written in the language of the soul, on the paper of the mind, through the post of space and watch for the result. Understand what I am saying and do it. Dive deeper and deeper into the meditation of remembrance. Always and forever, flow in the same stream. Stop thinking of what has happened, what is happening and what will happen. It is useless. Everything is given by Him. He is the only giver. He has given to some, to others not. Thinking about why He has given to some and not others, is madness. One should always learn to stay peaceful in life. Only then can you do something.

—Satyam

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*1 January 1960, Mumbai*

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It is good to wake up around four or half past four in the morning and do japa meditation. After half an hour to forty-five minutes it is natural for the legs to begin paining. Therefore, change the asana you are sitting in after awhile and rest the legs. If you do forty to fifty malas, that's quite enough. In this situation you feel very tired, sitting in one asana, doing japa, doing so many malas. At such times, if true meditation occurs even for five minutes, then life itself will change. If you feel lethargic after japa meditation, then sleep for a while. Focus your mind only on japa meditation, bhajan, kirtan, the *Bhagavad Gita*, *Ramayana*, mental japa while working, and contemplation of the ishta. Stop all unnecessary talk, do not be scared or nervous, maintain your faith in God and if your self-confidence begins to get shaky, take out your initiation letter, open it and read it.

Continue meeting people. Follow the routine you have set for yourself strictly, do not eat in anyone's house and do not

eat food made by anyone else, okay? Also reduce the number of times you fast. If people say things, ignore them; keep moving towards your goal. A bright future is awaiting you. Remember two more things. Continuously practise these, they will help you a lot:

1. Development of faith
2. Development of self

Faith has a lot of power. The greater your faith in sadguru and God, the greater success you will achieve. You should continuously develop your faith and a constant feeling for your ishta. Develop the feeling, “My God is all powerful and He can do what He wants.” Have complete faith in this. Remember, for a householder, faith is a boon and doubt a curse. Faith means having total belief in the powers of your God and complete self-surrender to his wishes and words. As your faith develops, fear, unhappiness and apprehension will fade away. Do not let the mind be vacant, even for a short while. If it strays while you are working, do mental japa. Then it will not go anywhere. After all, the mind is the very root of all sorrow. Sorrow is its creation.

Whenever you have the time, study the *Bhagavad Gita*, and understand it. Do not simply chant it. The first few times you may not be able to understand it, but gradually you will understand all of it. This will definitely have an influence on the child. A child is an image of the mother’s temperament and behaviour. You have to first become the kind of person that you want him to be. Have high expectations and the child will be greater than the greatest. Whatever I had to say, I have said or written and communicated it to you. Now you know it all. Fulfil your duties towards the child well. The child is not yours; he belongs to the world and is kept with you in trust, for safe-keeping. Give him good samskaras, teach him good things, give him a good education, this is your chief duty. Make him a true human being. All creatures eat, drink, sleep, wake up and produce babies. This is an animal’s life. Rise beyond it. You do not need to make him a God. It is easy to become a god, but a true human being . . . !

Dharmashakti, keep doing your work well, you will receive inspiration and instructions from within, do not worry. Absorb yourself totally in sadhana and have unflinching self-confidence. You will be able to hear my voice and instructions. Spend your whole day in japa meditation and work, forget yourself, the only condition is that you maintain an unflinching self-confidence. Whatever else you want to know, you will get the answers in your own mind. You are filled with power that has been hidden by worldly attachments and attractions. Clean it. Your path is bright.

Dharmashakti, the jewel that you will receive by the grace of God will help remove the ignorance of so many. Hari Om.

—Satyam

*9 January 1960, Bombay*

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Maintain regularity in your work. Keep up your daily routine. Let the ajapa japa go on continuously and fix the mind on one point. Do your work, stay happy. The circumstances will be in your favour. You should not be scared at all. Your God, self-confidence, and guru are always with you. You don't have to go anywhere; your house is a temple in which they all live, so why the fear? The satsang, bhajan and kirtan that you had there every day are all still there. Concentrate the mind and hear them. You will be able to hear everything. Only remember this:

God is one, not many. He is within me, in my house. A prayer to one of His names is a prayer to all His names. He is the witness to all your thoughts, joys and sorrows and is also your companion. He is the inspirer of your actions and activities of vice and also of virtue, of sorrow and also of joy. For those who walk the path of God the question of vice and virtue should not arise. He is beyond vice and virtue.

Take care of your health. Sit in vajrasana after both meals. Practise japa meditation in padmasana twice daily,

as well as light pranayama twice daily in the open air, breathing in and out slowly. Sleep on the left side. As soon as you get up, drink water kept in a copper vessel. Get up at four in the morning. Yoga is another name for a well-regulated life and experience of God, self-knowledge. An aimless life has no meaning. Whatever you have heard, think about it, understand it and do it.

—Satyam

*21 February 1960, Allahabad*

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With boundless joy, like a prayer from the Great Father, we received the 'news'. He is an incarnation of the light of God. Understand this well. This light of God has descended to illuminate even the darkest of corners.

This is the embodiment of a pure perseverance and yearning. It is the yearning and perseverance of nature itself which has descended. He is neither your son nor their grandson. In fact, he belongs to nobody. He has had to come to fulfil a definite work.

Our only debt is the fulfilment of our duty towards him. He will not care for any attachments of ignorance or a childlike lack of knowledge. We have to present him for a massive work, a work that is related to many souls.

He has come with all the necessary ingredients. He has come as illumination. Always nurture him with the name of Rama. He is a precious flower who will permeate the whole world with his divine fragrance.

Take care of your body and mind. Japa should go on constantly. No distractions from here and there. Japa meditation should be constant. God's blessings are with you.



11 March 1960, Khamgaon

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I am arriving on the 16th. How is your health? You want me to name the child, then a name dear to me is 'Niranjan'. Do you like it? Always call him Niranjan. Don't distort it or shorten it. He truly is niranjan. Shivanjali has sent the name 'Pranava' which is also good; tell her. But he is '*Mantra Satyam, Pooja Satyam, Satyam Devo Niranjanam*'.

Dharmashakti, with the arrival of Niranjan, know that you have been reborn. Mould yourself in a way that the future of the child may be greater than the greatest. Stretch out your arms and legs on the bed itself and do asanas. Constant japa meditation, no matter what your circumstances. No other rules. With every breath, *Om Shri Ramchandraya Namah*. Your life is pledged to God. A particle of God, the Rama-Krishna of this age, is in your lap. Your mind, body, thoughts and entire life are pledged to him.

Dharmashakti, the plant is the best there is. The nurturing and weeding should also be the best. I have the confidence in you that you will be able to make this divine jewel truly divine. The grace of God is with you. My auspicious blessings to Niranjan.

14 April 1960, Bilaspur

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Niranjan is the illumination of the greatness of God. Take care of your health. Think of the child always as Rama-Krishna. Don't say, "He is small, what will he understand?" This is the time to form samskaras. The atmosphere he lives in, whatever is spoken of in his presence, will all remain in his mind in seed form and will germinate when the time is right. Just as the words of the *Bhagavad Gita* are still present in space, so also are good and bad thoughts. Be careful. This is the time for samskaras.

Finally, after everything has been said, the best dharma is total and absolute surrender, which means to dissolve and

merge the ego self. You have to undergo a total dissolution so that I may manifest my ideas and power through you. To dissolve oneself is no joke. The only trick is constant and non-dual remembrance, night and day.

*24 April 1960, Neemgaon*

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Love to Niranjana. Received your radio last night. The train was late. A great discourse on the *Bhagavad Gita* is in progress here. These kinds of functions have probably not taken place anywhere, with the exception of Chapra. Today the fifteenth chapter is being discussed. The program will end on 8th September, when I will go to Khamgaon and Shegaon.

### **Reminder**

1. Japa with every breath.
2. Slowly stop all thoughts.
3. No thoughts of the future.
4. Victory over restlessness.
5. Concentration on japa.
6. Stay within; then you will find the path to go deeper within.
7. Close all doors. They will open with the wind, at that time close them even more firmly. When the wind calms down, then they will not open.
8. If the name-japa stops, the car breaks down.
9. Samadhi has to be attained.

### **Caution**

The mind goes out to graze. Worries pierce like thorns. The flowers attract the mind. The crow irritates with its cawing. The cuckoo makes you swoon. The heat is uncomfortable.

## Rules

- Train your mind to focus on one idea. Let dogs bark. Let seasons come and go. Keep yourself untainted and uninvolved.
- Stay away from 'this should be' or 'that should be'. Let be whatever will be.
- If you don't realize your potential then both the guru and the disciple will drown.
- Come on, only if you have a vessel can the milkmaid give you milk.
- If you become one-pointed, then you will receive your right.
- Otherwise, take your milk in a sieve. I will not give it to you. I have a limited amount of milk. My milk is not meant to fill up a sieve; it is to be preserved in a golden pot.
- Have you ever seen a blind man look at a picture, a deaf man hear music or a lame man dance in padmasana? If you want to see then be prepared.

*10 November 1960, Raigarh*

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The best sadhana is the bhakti of love in which, at every moment, the mind is fixed in His remembrance. This is yoga because both become a part of each other. When the mind is not wholly engrossed in one's God it is known as viyoga. The love should be of such intensity that you do not forget Him for even a moment; day and night, eat, drink, sit, bathe, talk, slap and even fight with Him. The practice of this feeling leads to samadhi. There is no thought of the world and the mind of the devotee rises above this illusion.

If the devotee's sadhana of love reaches this level, then he does not need asana, pranayama, meditation, or anything else. When there is so much love, the mind becomes immersed spontaneously. Intensify this sadhana of love to such an extent that you feel more and more uneasy, you get

tears in your eyes; with the utterance of His name an electric current shoots through your body, nothing pleases you and, without any effort, His name is constantly and spontaneously repeated to the extent that you yourself are not aware whether you are taking His name or not.

When love increases then longing and remembrance also increase. You lose touch with the world. The devotee cries night and day in the pain of separation. He sees his God within himself as well as in everything outside.

Receiving the power of this love, you get darshan, you attain samadhi, you can see the past, present and future, you get everything. This is also called the Radha bhava.

While remembering your ishta you may experience hiccups, shivering, excitement, tears, unconsciousness, sweat or heat. This is because the ishta has to be worshipped in every form. Especially as He is the nearest and dearest to you, the love of all loves, you must sing His praise. Beautify yourself for Him. Who knows when He will appear' and see you in this condition?

Sometimes in His remembrance you have dreams or feel His touch or blessings. You talk to Him sometimes and experience joy.

Practise the sadhana of His remembrance day and night. This is the right time. You will get success. Always keep yourself beautiful for Him.

—Swami Satyananda Saraswati

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*31 January 1961, Chapra*

Will return from Benares on the 8th.

### **Duty**

1. Essays on democracy
2. Bhajan-kirtan
3. The book register
4. Constant japa

5. Asana
6. Anasakti
7. Brahmacharya
8. Freedom from worry

Teach *Rama* and *Om* to Niranjan, not Ma, Ba. Teach kirtan, bhajan, slokas, Puranas, katha and the *Ramayana*. It is not necessary that he understand them. Take him in your lap, address him as if he understands and regularly relate to him the *Ramayana* and sing bhajans and kirtan. No useless talk.

While breast-feeding him, make a sankalpa of 'jnana' and imagine the knowledge gathering in the breast and pouring forth in the form of milk that is going into Niranjan. An auspicious sankalpa, faith in God, contemplation of knowledge, these are the actions to perform while breast-feeding.

He has to be given the training of a samnyasin. You have to make him like Shankaracharya, not a little boy or a doll. Inform Ratan that she should sing slokas or the *Ramayana* to him. The soul will absorb it all from now itself; there is no question of understanding.

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3 March 1961, Chapra

Whose responsibility is it to worry about Niranjan? If he goes the wrong way, it's fine and if he develops the right samskaras, it's fine. You people only have to do your duty. Oh yes, I forget, this is the mother's love, the natural mother's love, that is coming to the fore. Now I understand. But Dharmashakti, come out of this attraction and illusion. Who is Niranjan? Ask this of your innermost self. You completely dissolved yourself to create him. Now what you have in front of you is your great duty. Have faith in God and continue to fulfil your duty. Niranjan is truly 'niranjan'. Do not worry.

Start reading the *Ramayana* daily and understand its meaning. In between, keep up the verbal japa also. I

am annoyed with you because the pride of doership has awakened in you. The doer himself is the enjoyer/sufferer. I am the doer and the results are mine to bear. You are all pledged to me. You are inert; I am the mover. It does not matter if you make a mistake. However, even then you have to believe that it was not you who made the mistake, but your God who pushed you towards it. Just as, *Ura preraka raghuvansha vibhushana* – “The jewel of the Raghu clan, Lord Rama is the one who inspires my heart.” Start learning the *Ramayana* by heart. Do you hear what I am saying? These days, I am finding you absent. I sent you a call for three to four days. What is wrong? Where are you, Dharmashakti?

Think of this home not as your home, but as a classroom, where teaching is imparted not by reading or telling, but by doing it yourself. Satyabrat and Dharmashakti will have to stay constantly alert, give up all laziness, procrastination, attachments and ego, do my work and educate the great soul who is Niranjana. You will not have to tell him anything. Whatever he sees, he will do himself. Both of you have a great duty towards him. I repeat, he is not only entitled to your love and affection; he will be the leader both at home and abroad, throughout countries and nations, veritably the whole world over. Understand? Now, forget all worries and doubts.

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*16 March 1961, Munger*

Remember, you live for my mission, which means you live for me. You have no rights to yourself, to Satyabrat, to Niranjana, to your wishes, to your sickness, to your body, to your anxieties, awakening or dreams. Remember that your surrender is not based on a whim or fancy, yours is the true surrender. If you had not given me your mind, my sankalpa would have failed. Nevertheless, despite everything that has taken place, today I cannot connect to your mind. Have you taken back what was once given?

Remember that now you have to become a medium of my energy. But the wire is cut, there is no current; how will I transmit my power? Join the wire, dear, join the wire. Remember that those who have been chosen by me or are being chosen by me will become mediums of my energy. Know that the power is in me; it is with me. The power is there, now I need mediums, pure mediums: those mediums who do not claim any rights over themselves. I will not let you go so easily. "Niranjan this, Niranjan that." Awaken that 'Niranjan' also. Where is he? In the womb of ignorance? Now is the time to sow the seed of spiritual resolve, but how? Only if the wires are connected. Only then.

Collect all worries, irritations, womanhood, mother's love, aspirations, pain, restlessness, impatience, desires and dispatch them to me. How?

Not by becoming my slave, servant or disciple, but by meditating on being inseparable from me and always contemplating on the oneness of our souls.

Live only for my aspirations, mission, madness, programs, and more. You do not have any real duties left towards anybody in the world except me. If there is duty towards others it is only as a rationale.

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*16 March 1961, Munger*

When you become empty or full, dissolve completely, or become void, then I will transmit the spiritual resolve and make you 'Dharmashakti'. So far, I have only given you the name. Know that the spiritual resolve can only be put into an empty receptacle.

So now, Dharmashakti, your surrender should be total. You should think, sleep, eat, drink, sit, do, everything only for me. However you choose to do it, make this feeling of surrender serious, real and right, so that one day you begin to feel the same as you did when you carried Niranjan in your womb, because then everything that you did was for his welfare.

You have not reached this stage of surrender yet. The surrender you feel now is only a sentiment, not its true form. As soon as that surrender happens, the wires will be connected and you will receive my instructions from anywhere like through a telephone, to the extent that in the end you will feel that I am Satyam – Satyoham! This sadhana should go on constantly, like an obsession, even at night while sleeping and while talking. Gradually, every moment will become a sadhana of surrender.

At first you and I will be separate. Then I will awaken within you. In the end you and I will become one.

As your sadhana deepens, you will feel my presence; you will experience a sharp sensation in the body, sweat, heat, tears and euphoria, and what will happen in the end? It is a state of non-duality, of which what can one say?

Please remember that Niranjana was an experiment of mine, and that I am going to use the niranjana state because unless you become niranjana you will not be able to receive the power of Satyam.

You gave birth to one Niranjana. He is a person. Now give birth to another Niranjana; he will come in the form of energy. Do not delay, be quick, every moment is precious. A lot of time has gone by. Now the time for you to find your wings is approaching. The samskaras from many previous births are fading away. Only 'my work' should remain in your inner being. Now bring yourself back, as my voice is becoming louder. I cannot wait any longer. I have to work fast. If you still cannot hear my voice, then try to hear it.

Don't you even know the reason for which you were born? What were you before this? Don't you know your future? In the name 'Dharmashakti' lies the history of your future. Don't forget! If you forget, I will not forgive you, because I am a strange man. I dismiss those who only maintain an emotional relationship with me, without recognizing my mission. You have to become a siddha. Stop the thoughts. Only one thought. One thought only. That's all I have to say.



Leela was given 'geru' on 25th May. Now she is Yogashakti. She is already *nari shakti*, woman power. If there is someone to guide her, she will become a great power.

There are people who help women progress even today, but the form has become distorted. Today's woman becomes a lawyer, minister and magistrate. She flies from the lowest levels to the highest heavens, but she is not given the education to bridge the gap between two homes or to make peace when there is a rift between two brothers. That is why our country is in this state today. What or how Yogashakti is, you will get to know yourself.

Rise above the influences, Dharmashakti. This is the greatest sadhana. Practise non-attachment. Restlessness is a fabrication of the mind. Sorrow is only an emotion. Stay happy and carefree. This is sannyasa. To immerse yourself in everything is worldliness. Sadhana is constricted by pleasures and pain. Let life be as it is, stay carefree. For how long and over what or whom will you break your head? You do not have to do anything. You have handed yourself over, now the one who has to do it will do it. Become like a machine.

You are attached to Niranjana. Whether he becomes good or bad, how does it concern you? The thoughts that come to your mind are wrong. You are Niranjana's nurse and I am his lord, his creator. If he improves he is mine and if he spoils then my possession will be spoilt. How does it concern you? From your side, you must only give him the right education. Having risen above your attraction and attachment, your only task is to raise him. Any concern for his future is my responsibility.

Japa, dhyana, bhajan, kirtan and satsang from time to time; just this much is enough.

*6 June 1961, Munger*

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Continue asanas. Also japa. Use your discrimination. Yogashakti has just stayed for a day and left. She is a great sister to all of you. Dharmashakti, think of her as if she will be the chief one day. You always used to say, “Swamiji you should have Shakti beside you. You are both mother and father; but this body nurtured with the fertilizers of prejudice and as a result of our fragmented society, people can only see you in the form of a father. While they accept you in the form of mother as well, many women cannot talk freely to you of their pains and problems.” I also sensed this and while I do not discriminate between Shiva and Shakti, sometimes I feel awkward as well. Now this problem has been solved. I no longer have to worry about it.

Through my travels to cities and villages, I have observed that it is more important to teach the womenfolk. This is what is represented by the line, “Give the best of education to women, as a woman is the mine which brings forth men. From her, great men like Prahlad, Dhruva and Sujana have been born.”

This is all for now. Shall write something special another time. Stay without a care in the world – sadhana, sadhana, sadhana.

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*26 July 1961, Chapra*

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Life and death is the dharma of every individual, but you have to recognize your dharma: for what have you taken birth and what the mission of your life is. Your date of birth is intrinsically related to today's date. Make truth the basis of your life; emotion is a creation of the mind. Sentiments are man-made creations. The sweetness of happiness lies in the sounds of the earth. Happiness and unhappiness are worldly winds. The joys of the body, of wealth, of power, of sentiment, of love, and the joy you receive from those you

call your own, make you smile as well as weep, because the pain you receive from the body, the pain brought about by wealth, the arrogance that stems from worry, the bondage and attachment created by love of those you consider your own, makes you cry at every moment.

At that point I said, "Make a turn, change your line of vision. Yes, Dharmashakti, make a complete turnaround." I told you to turn away from popular ideas, popular beliefs and popular philosophies. Turn away completely from quarrels and assaults and love and attraction. Change the entire direction of your life, because until yesterday whatever you have done, said, thought, achieved, given, lost, was worldly. There is only one note in the otherworldly.

Life is full of many quandaries, attractions, oppositions, connections, diseases, attachments, enmities and friendships: a great many of them. The ocean of life crests and ebbs, the sun of life rises and sets, the moon of life waxes and wanes, the flowers of life laugh and wither away. O naive child, do you expect to receive the otherworldly mandate living a life like this?

I say arise with all your strength and break the shackles of your naivety. What kind of naivety is this that you have lost yourself in? These moving shadows, blazing cremation grounds, desolate deserts, the haunts of bandits and enchanted gardens. Alas, this is hell.

What will japa, tapa, *Ramayana* and *Bhagavad Gita* chanting achieve? They cannot help you until a glimpse of the light of vairagya emerges from your deepest core. What can I say?

You have to rise, because I need you, because this is why you have come here. You have to carry the burden because you are strength herself, Shakti. Remember your future. You do not have to erase yourself, you do not have to crush yourself. You have to rise and charge forward with the chariot that carries a spiritual message for mankind.

Yogashakti has to perfect yoga and you, 'dharma'! My chariot will run on the wheels of yoga and dharma. What is

dharma? It is not the dharma of society, nor the dharma of this age; it is not even the ageless dharma, but the dharma which transcends everything worldly.

To know the self is the first dharma. The second dharma is to break all worldly ties. To gain victory over the earth in its gross form is the third dharma. To see the heavens, the ishta, is the fourth dharma. To become a witness is the fifth dharma. To become carefree is the sixth dharma. Acquiring truth, compassion, equanimity, absence of anger and the ability to remain in silence is the seventh dharma, and the greatest possible dharma is to cultivate a childlike purity. In this lies siddhi, magic and immense power.

I am only sending you a reminder that, “Soldier, Attention!” You are my soldier and only my soldier. Know this, do it and attain it. Listen, Dharmashakti, understand this well.

—Hari Om Tat Sat

*8 August 1961, Munger*

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In order for Niranjana to learn, both of you must do japa, dhyana, asana and pooja. As he grows he must develop a respect for your mutual relationship. Respect is not taught but learnt by example. Do not get him into the habit of touching feet and don't force him to bow his head at the feet of any sadhus or pandits. Do not threaten him, scare him or teach him anything, only show him. You both are his makers. Remember, as soon as the time is ripe, he will have to study the shastras. Until then, at least for name's sake, read and recite the books in front of him. Tell Satyabrata not to smoke in front of him. Niranjana should never see him smoking. Recite the slokas in such a way that he enjoys listening to them.

When I come I will recite the *Bhagavad Gita* to him. This is the time to sow the seeds of samskaras in him. The soil is absolutely ready. Only if you sow good seeds will the

crop be good. Do you understand? Think of him as your charge, kept in your trust. You are Yashoda and he is Krishna Kanhaiya. He has a lot of work to do. He has come with a lot of responsibilities. If you truly love him then keep his path clear and make it simple. Your responsibility should not be limited to love and affection. You have a great responsibility. Dharmashakti, as a model be Madalsa. In the fulfilment of your duties, be mother Kaushalya. Be Kaikeyi who wore the vermilion of slander in order to uphold her ideals, who cried but smiled for the world; do you understand! She drank sweet poison to give the world nectar.

You are a mother, you have a mother's love, but what Niranjana is, time will tell, and time will also give you the strength to fulfil your responsibilities. You have to rise above the sphere of attraction, attachment and mother's love. If Jha Maharaj recites the slokas, it's fine. Maintain a friendship with him. It would be better if he recited the slokas to him in a playful manner, as a part of fun and games.

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*24 August 1961, Lakshmi Bhavan, Munger*

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I am really fed up with you. You do not do anything and are fighting a futile battle. Become neutral and indifferent. What is your aim? You have to achieve something. I know. But your body is divided and so is your mind.

The 25th is your reconstruction day. I know that, though I wonder if you people remember it or not. You people remember dates, but you forget the purpose or the duty involved. Sometimes, I feel that it would be better if I don't write letters at all. Your letters contain a lot of love and devotion. True devotion will help in attaining the goal. How much sadhana have you been able to do? Cry for pennies and you will lose nine lakhs. Learn to be carefree, otherwise Niranjana's future will be caught only in these emotional storms. Chant the Ramayana, and other such scriptures to him. Even when he falls asleep sing stotras, listen to

them and follow them. Memorize the powerful stotras of the Ananda Lahari, Saundarya Lahari, Rama Raksha, and others.

Dharmashakti, change yourself totally: body and mind, appearance and womanhood, everything. Live not as a woman but as an avadhuta, just like the sky which is totally unaffected by the rumblings and grumbings of the clouds.

Asanas, japa, dhyana, pranayamas every day with regularity. Constant name japa. Constant remembrance of oneness. Stotras learnt by heart. Regular study. Recognize the diamond.

### **A Letter of Instruction to a Sannyasin Disciple**

Niranjan!

Do not dream of changing the world and shun all motivations.

A sannyasin does not say the 'Preshya Mantra' with a resolve to change the creation.

Make a vow to change yourself.

Consciousness, life, sight, vision, everything: everything that you were,

When they no longer exist, then an explosion of transformation will take place within you.

I am not a messiah, but a sadhu sadhaka.

You are not a messiah, but a sadhu sadhaka.

Sannyasins are not messengers of God, they are sadhakas.

Hear this with ears wide open.

—Swamiji





*To recognize the truth and purity that exists within  
is the greatest purpose of life.*

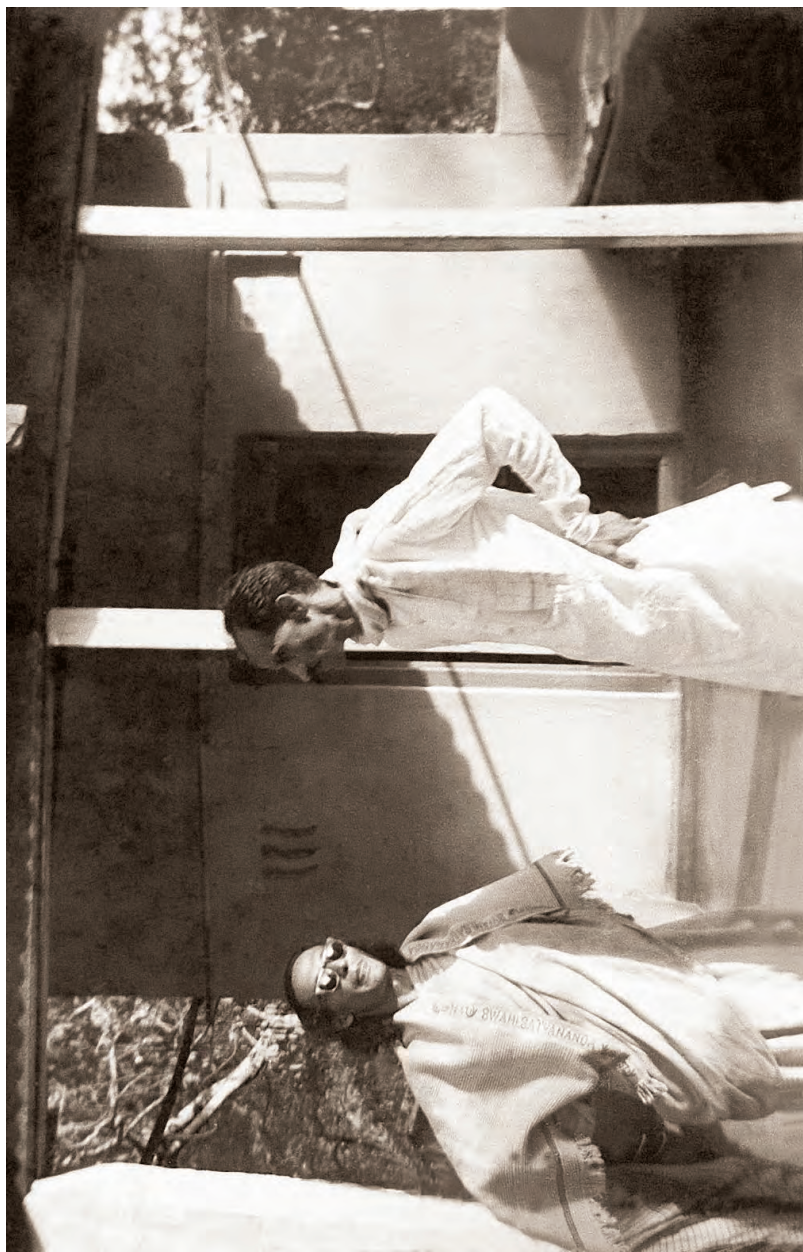




*If you meditate with one-pointedness you will have  
the vision of the truth.*



*Sri Swamiji with Vishwoprem*



*Sri Swamiji with Swami Satyabrat*





*Sri Swamiji with Swami Dharmashakti*



*Sri Swamiji with Swami Dharmashakti and Swami Satyabrata*



*In fact, the power is in you, you only need  
self-confidence and practice.*





*Always keep your body and mind busy.  
Karma purifies the soul.*

# Letters to Vishwaprem

*Date of birth:* 16 July 1938

*Place of birth:* Sehwan, Sindh (now in Pakistan)

*Profession:* Lawyer (BA, LLB 1985)

*First Meeting with Swami Satyananda:* 1958

*Mantra and Spiritual Name Initiation:* 1958 by Swami Satyananda

*Toured with Swami Satyananda across India:* 1958

*Personal Secretary to Swami Satyananda in Mumbai:* 1958

*First Meeting with Swami Sivananda:* 1962

*Karma Sannyasa Initiation by Swami Niranjanananda:* 1993

*Vishwaprem is one of Sri Swamiji's first associates, who received initiation from Sri Swamiji and practised full yoga sadhana. Sri Swamiji wrote, "Vishwaprem not only knows yoga, but she also practices its sadhana."*





*1 March 1956, Rishikesh*

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Do you believe in God? Is he kind? Do you feel it? Should I tell an eternal truth?

He is mysterious. Mysterious are his ways. He rendered him debauched first – only to make him an immortal saint for millions – a Surdas!

He sent Gautam Buddha to the forest just to make him wise enough to preach that it was not necessary for nirvana. Infinitely gracious is he. Will you believe?

There is no other way, except letting him do his choice.

There is no alternative to his un-understandable lila.

And he went to influence Kaikeyi. He went into exile for fourteen years. What for? We finite mortals don't know and can't know his infinite blessings in disguise.

Pain is a cross onto which nature hangs a man whenever she wishes to make him a sublime superman.

Bliss is your birthright, not sorrow. Freedom is thy heritage, not bondage.

And so when we are exhausted, let us offer everything unto him. Let him do the rest because he knows. Let us stop, for we know not.

Ye hypocrite! Ye Bahooorupiye! Self-conceited man, better say “No God” than falsely pretending bhakti. You are an outright atheist. You want *your* will to come true. You don't want *his* will to prevail.

So come to his sharan, his refuge, and surrender yourself unto Him.

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*13 March 1956, Sivanandnagar*

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In order to develop love for God in your heart, express love through service of and sympathy for mankind. See God in them; they are conscious forms of God or chalta phirta Rama.

Consider yourself very near to God. He is in the idol also.

God likes smiles and joy. You too must remain ever cheerful. In spite of the fact that you have material things available to you, your mind sometimes remains dull, depressed and dissatisfied. Why? You yourself do not know the reason.

Keep your body and mind always busy in some work. Work purifies the soul. After mental purification you will attain spontaneous success in meditation. Mukti is impossible without karma yoga. Perfect happiness is experienced only after one has introspected and analyzed oneself and then taken to the path of sadhana and thus determined to lead a virtuous and divine life.

Instead of being led away by emotions, you will have to control them. External as well as internal sadhanas are essential for this. Your life will be moulded properly by virtue of the company of saints and satsang. However, satsang for one hour or half an hour alone will not do you any remarkable good. It is only when we live with saints for some time that we are impressed by their realizations, life and other virtues.

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*25 March 1956, Rishikesh*

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Keep a spiritual diary every day. This will be most helpful for your own self-reflection and also I can follow your daily progress.

Get up at 4 or 5 a.m. Do japa, dhyana and asana; then go to your office. Fulfil the office duties with cheerfulness, peace, love, inspiration and selflessness. Again at night do japa, kirtan and satsang. Think over how you passed the whole day and try to make better resolves. These are the fundamental principles of keeping a diary.

Doubts do arise in every mind. Why did God make this world? What is the use of yogic sadhana when even a leaf can't move without his orders? If everybody is God, what is good or bad then? All these doubts are such that we have no concern with them. We can lead a peaceful and happy life even without

thinking all this. If there is transmigration or not, how are we concerned? We have just to throw impurities out of ourselves. We have to sublimate lower impulses into higher missions. We have to fill ourselves with divine virtues. We have to keep our family, neighbours, relatives and friends happy.

So, my child, try to make your life eternally divine through the process of sadhana. Whenever you get some time, do go to satsangs and gradually learn the art of assimilating the gifts of satsang. Encourage your friends and neighbours to tread the path of truth and lead a divine life. Do read yogic and vedantic literature and reflect over what you have read. Do surya namaskara. Don't worry about your eyesight. It is enough to have the eye of intuition.

I am sure you will walk on the path of spiritual sadhana and lead a divine life. Infinite blessings for your success.

Never think of renouncing your home and avocation and going anywhere, even if anyone tells you a million times. Thy house is a tirtha, thy body is a mandir, thy soul is thy devata and thou art his poojarin.

I am sure that you must be carrying on your sadhana enthusiastically. There is no noise in the world; there is no peace in the Himalayas! Both are within you. You can have darshan of God if you can make your mind desireless. It is impossible to have his darshan even in the Himalayas if you don't have faith in God and practical interest in sadhana. Therefore, the essential thing is to correct the mind and keep on removing unnecessary thoughts. While it is true, my child, that one can have darshan of God even at home, it is also a fact that one can find peace in the world as well.

Renunciation of society or sannyasa is not as important for spiritual life as brahmacharya, service, dhyana and asanas. Start sadhana at 4 a.m. daily. Practise yogasanas for 10–15 minutes after answering the calls of nature and taking a wash or a bath. Then do japa and practise meditation on your Ishta. Japa and meditation may be practised at night also before going to bed. Besides all these, realize that the domestic work and studies are also Ishwara sadhanas

provided they are done with full concentration, love, inspiration and with the bhava of his worship.

I am confident that you will put into practice what Satyam has hitherto told you. Let me know your progress by sending your spiritual diary to me once every month.

Always remember that the world is full of selfishness! You should think twice or even more before putting a step forward. You must have the strength to stand on your own feet. Every moment of your life must be dedicated to higher ideals. Equip yourself with good speech, good health and sound education. Thus you will be able to serve people in a better way. I am ready to guide you.

Don't think of renouncing. I don't approve of your miscalculation. Let me know that you have accepted my rulings.

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*20 April 1957, Bhagalpur (Bihar)*

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I am very happy to survey your program. Life must go on like this. You should not allow the mind to sit idle even for a minute. The first step to spiritual life is to keep the mind ever busy. Every work is sadhana if done with concentration. The worship of God and offering of flowers go to waste if the mind of the sadhaka is caught in the net of desires and passions. Become the master of your mind by applying it to various jobs from morning till night. Do your work efficiently and with full concentration. Office work is also bhagavad aradhana provided the mind is made free from all desires.

It is absolutely necessary for you to have one aim in life. You can easily succeed in accomplishing even great works if only you have a dhun. I have great hopes that you will prepare yourself and make yourself fit enough to serve humanity. Blessed will be your life if you do something good in this life. Gather your powers. Keep your life pure and noble. Render your thoughts spiritual. It is unworthy

for sadhakas to be led astray in this world of passions and temptations. Diligent sadhakas always live aloof from artificial and impure thoughts. Why? Because they want to offer their life as a flower unto the lotus feet of the beloved Lord with all its freshness, beauty and unsmelt fragrance.

Your program of sadhana is very inspiring. Don't merely write items of your external life in your diary. Your diary should be a record of your experiences and thoughts and emotions, a copy of which you should always keep with you. It will be a fine garland of your thoughts. On surveying your monthly report of spiritual sadhana, it seems to me that your mind hardly gets any time to think rubbish and wander aimlessly. Let your mind remain tied up with the strings of action even as at present. This is the way towards spiritual progress.

Yes, do read the Gita whenever you get time. But, my child, this life itself is a never-ending Gita. One can learn so many wonderful things from this living Gita. This living Gita is wonderful. I have read this life-Gita. May you also try to understand at least the first word of this life-Gita, and put the same into practice.

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*1 May 1957, Delhi*

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Do regular asanas for a little more time. Do them for up to half an hour. You need not do yoga sadhana for hours. If you understand the real thing, your mind will merge as soon as you sit for meditation in padmasana.

Repeat his name at all times. Don't meditate in the office. Of course, you can reflect over the 'faith culture'. Whenever you find leisure time you can either read your diary or repeat the mantra mentally. If you meditate on your way to or in the office, you will become absent-minded. I don't want you to land yourself on the plane of emotional awakening or meditational contemplation during office hours. You will be able to see him in meditation, even if you devote ten to

twelve hours to extroversion. The fact is that even one hour of introversion can result in samadhi provided one is sincere and true in one's practices of meditation.

Likewise, don't practise meditation while doing asanas. Do nama smaran. Adjust your sadhana. Use common sense. There should be no hard and fast rules while doing sadhana. Repeat the mantra mentally while performing asanas.

Don't grow impatient if you find it difficult to bring the form before your mental eyes. It takes time. Time depends upon the fulfilment of sense withdrawal. Withdrawal of the senses depends solely upon love, sincerity and one-pointed faith in your ideal. Since you have all the accessories for sense withdrawal (love, sincerity and one-pointed faith), you will see him through your mental eyes, irrespective of time, space and objective factors. Conflicts, struggles, worries, anxieties and passions should be calmed down by the virtues of love, sincerity and faith. Be unruffled; be detached from all mental charges of good and bad.

Spare a few minutes for atma chintan in your diary. It should be something like intuitional flashes, not simply emotional poetry. Emotionalism is also necessary, I don't deny it, but it should be backed by intuition.

*7 May 1957, Delhi*

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You are a hard and sincere worker; I don't doubt your success. I expect of you similar hard and sincere work throughout your life. This is the eternal path upon which you have to walk. I don't want to see you idle, luxurious, self-contented, complacent and a lover of the happy-go-lucky life like many children in society. I want to see you ever progressive, merged in hard work, full of divine virtues and a helper of mankind. Millions of girls are thinking 'something' in one or the other corner of the world. If you also enrol your name in that list, where then is the novelty?

Express your emotions in the 'Ganga of Thoughts'. Write down your thoughts both in Hindi and English. Great is your aim; grander still are your efforts; noblest of all is your soul. You are not born just to live and die. You have a great mission to fulfil, for which every step of your life is a mighty system of 'preparation'.

Your address 'Beloved Father' is better and more apt than 'Revered Master'. Do address me as such. Do accept this relationship also. May the Almighty Lord give you more strength to fulfil the great task which lies ahead of you!

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*2 August 1957, Raipur (Rewa)*

Education is quite essential nowadays. People of your sex need it very much in order to be able to lead an independent life. It is very risky for girls to remain in ashrams. They need to have an independent career at all costs. Education provides them with sufficient means to live without being obligated to anybody. In order to realize God one need not join any ashram, nor need one wander hither and thither. What exactly one needs is a guide; that is all. Further, one should strive under the guidance of his master.

So study hard and get yourself educated academically. Side by side keep the light of yoga alive in every atom of your being. It is enough at present if you keep your mind engaged in hard work. Enough it is if you lead a regular, pure and hard-working life for the present.

In addition to this, do your bit of sadhana whenever you have spare time. Work purifies the soul. Then the inner light begins to unfold itself.

Instead of thinking and brooding, please go on working and remembering his name. The whole world is your friend. You need not sit alone and feel lonely and brood over and over again. Your future has been decided. Education, sadhana, service of mankind. Do shake off your heart, brush up your willpower and strongly resolve:



1. I will get myself educated.
2. I will remember God at all times.
3. I will serve all in my available capacities.
4. I will live a life of intense purity in thought, word and deed.

Daydreams are always golden, but they don't come true. On the other hand, they nourish disappointments, cause pain and neurosis. As a promising sadhaka you must be careful of such dreams.

Do not be diffident. Your self is noble and great. You inherit truth and purity. You have in you infinite capacities. You just have to assert what you are. I conduct prayers for you. May you be able to achieve your goal of shanti and shakti, peace and strength.

Please put up with substantially hard work. Waste not a single moment in laziness, brooding, dreaming, worrying and weeping. Become an incarnation of joy and happiness. Lead a proper life while adjusting yourself with the family environment. Always remember that you have a noble mission for which you are working and getting ready.

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*21 September 1957, Mathura*

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Don't think of rest, 'rest' is 'rust'. Nothing else but rust. Work does purify the soul; you are quite right in thinking thus. Never get excited about your office job. Keep a cool head and a balanced mind. Excitement brings about depression and consequently terrible fatigue. "Balance of mind and efficiency in one's duties is yoga."

Always be happy and cheerful. Life is true. Life is a joy. Cast off all mental and physical burdens. Sorrows and gloom of the mind should become unto thee like a range of passing clouds in windy winter; only to be scattered after a while. Nothing should destroy the peace of your mind. For nothing in the world should you barter the joy of your soul. You must become an incarnation of perceptible smiles and imperceptible shanti.

There are numerous unlucky events in the life of everyone, which suppress the joy of the soul and throw you into gloom. Do understand this and keep on brushing your soul free of all gloomy impressions of day-to-day life.

God's awards are not according to the worth of man, but according to his own ever kindness. So one need not be perplexed by the conceptions of sin and so on. Sin and infidelity are far from one who knows the inner ruler.

Marching thus upon the road of eternal life, don't look back at your past; don't look too far. Instead keep your vision at a little distance, a little ahead of the present. This is how you will complete the journey of your life.

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*17 January 1958, Rajnandgaon*

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This world is a school wherein we learn so many lessons provided we are keen and alert. There is nothing permanent here where one can rest. Thy soul is eternal. You should rest there. In this temporary world one has to work hard. Hard work purifies the soul.

God is merciful. He knows what is good for you. You should never lose heart. Don't be puffed up by success; never be disappointed by momentary failures.

Worldly people are sweet in speech. They are terribly bitter in nature. So don't be deluded and hypnotized by lavish praise and buttering up. Remember you are born for a higher purpose; the present stage is just a phase of preparation. The moment you are ready for that higher mission, you will be initiated into a still greater order. Until then work in the office, study your lessons, sublimate your emotions, clear up the dirt of your personality, work hard in the turmoil of city life, enrich your experience and strengthen your soul.

I have accepted you as my shishya and I expect of you a good deal of spiritual firmness. I don't want you to be a weeping machine, a stock of emotions, a bundle of lower instincts, a symbol of melancholy and sadness. Don't hate

the world; learn from it the glory of the Divine Father – his wonderful lilas!

You have pledged to realize your real divine nature. This sankalpa will help you in sadhana. I am ever ready to come to you in dhyana; but for the present, telepathic communications appear like dreams. There does not seem to be any chance of our supra-sensual communication at present. But I am sure that your intensified will and receptivity will mobilize your scheme, will create opportunities and possibilities so as to enable me to give you a complete revelation.

How are you to prepare yourself for this great event? Please, attention! Be regular in japa, kirtan and meditation. Stop crying, control emotional breakdowns.

I am sending you ‘Yoga Initiation Papers’ by separate post. Please study these initiation papers from time to time and put the instructions into practice.

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22 January 1958, Rajnandgaon

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You have decided your mission finally. You may starve, you may suffer; yet you will have to move on and on. Nothing earthly or heavenly should take you from the path. You must be divine; that is all.

I am in tune with you every day between 5.30 and 6 a.m.

Be careful about your health. You have to do a good lot of work. Don’t think that the present work is an obstacle. You have to live in the world. Continue the work as usual. *Change is always internal!* Please be quick and efficient in your office work. Don’t change your views about office work even if you have to renounce it, say, after a few years. Even at the time of renouncing you should have no low opinion about the same, otherwise that would become one of your great spiritual disqualifications.

Your bhakti should be expressed in three ways: (a) success in sadhana, (b) normal work and also (c) further studies.

Don't feel tired. It is always good to practise concentration regularly and punctually. Don't overdo it. Dharana should come by itself. Love should bring about spontaneous success.

Please write letters only pertaining to your sadhana and experiences, mental poise and disturbances, so that I may guide you. I must prepare you at once. I must sublimate your emotions into mysticism, meditation and samadhi. Your letters should be a sort of description of your meditation, an essay, so to say.

Yes, you are Gaya and Kashi. You have no other place for pilgrimage except your own atma. You will awaken all tirthas within yourself when you have realized that atma.

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*27 January 1958, Rajnandgaon*

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Do not think of thought communication at present. Every mystic art will automatically be revealed unto you even without your knowledge – not to talk of efforts – at an opportune moment.

Do not at all miss sight of your goal, i.e. the realization of conscious form. Unless this consciousness manifests, there is no use worrying about thought communication. Did I not tell you that your inner consciousness is always plugged into my form, ideas, etc., through the channel of awareness? Since your self-consciousness has not been able to peep inside, the form and ideas do not manifest in your conscious region.

If you reflect over 'thought communication' and other similar yogic achievements, be sure your spiritual progress will be retarded. If you fail to feel the unseen presence of your Ishta, if you fail to meditate upon him and if you fail to perfect your faith in his divinity, you will only remain a log. What about most of the devotees! Merely saying the beads and thinking of a lot of worldly things!

There is no meaning in having faith in the master only after he has performed certain miracles. What is this funny

condition? Real faith and love are independent experiences which you develop even before you know a person. Then what use is it to talk of seeing? Will you have less or no faith in God until you have seen him? Do you say that you will have more faith in God if he comes to you face to face? No, baccha, no! You cannot see him until and unless your faith is complete.

Faith is the first and foremost condition. God-realization is an outcome of intense, unflinching and non-dual faith. Faith does not demand any proof or epistemological conclusions. Faith is that intuitive attitude which one cultivates inwardly even before one comes across an object or a person. Of course, faith presupposes love. Thus we love the object of our faith; then awareness; then merging; finally realization. This is how the whole matter progresses.

Listen, you cannot expect me to demonstrate my divinity to your physical senses. You cannot round me up this way. You are free to renounce me if you fail to induce me to exhibit a tamasha of my divinity in the form of miracles. Be sure that I am not in the least interested in impressing you this way. It is not I who will have to impress you. It is you who will have to realize this divinity of your own accord. Do not detain faith until you are impressed. Better shift the channels and projections of faith and love. If you are not fully convinced about your guru and Govinda, there is absolutely no use in your sadhana.

I am desireless. There is nothing which I aspire to accomplish here and hereafter. There is nothing which I miss in life. I need not do anything. It is for the spiritual aspirants that I come, move and talk. What do I care whether you accept me as your master or not? Is it of any use to perform miracles just to convince the dullheads of your type, especially when eternal, infinite miracles of the Almighty in the cosmos have not opened your eyes? No one has realized the great one through the physical eyes. No one can see him so long as that person is seeing all the rest. No one can hear the divine music so long as he is concerned with worldly

tumults. It is only after the external perceptions have been withdrawn and the last of the traces of lower love and passion have also diminished that he comes, sings, loves and makes one blessed.

Listen, I do not like to appear in that mind where I do not find non-dual love and complete surrender. Love for the world and worldly objects should not come in my way.

I enter into the chamber alone, allowing no second occupant. I return if I find even a mild trace of dissipation. Yes, I return if I find even a bit of self-consciousness in the lady of the chamber. Indeed, I return if I find the body for me and the mind for the world. Surely, I return if I feel that the nine passages of the chamber are allowing foreign vibrations to have access into it. I return if I don't see the lady looking intently and constantly unto the doors of the chamber. I return even if I see the lady welcoming me while hiding someone else in the innermost chamber.

I look at him who looks at me. I come unto him who comes unto me. I wake up in him who is awake in my awareness. Not the speech but the mind. Nay, not the mind but the soul. Yes, soul – who has offered his soul at the altar of my awareness? Unto him I am given.

If he looks at me with his eyes, he just sees as much as his eyes can. If he thinks of me with his mind, he just thinks as much as the mind can. For the eyes see bodies; the mind perceives thoughts. Who will realize him then? Let the eyes merge in the mind, mind into awareness, ultimately awareness into realization. Let the senses merge in the mind, mind into Ishtam, and Ishtam into darshan.

You want to fly without wings. You want to become a yogini without yoga sadhana. You want to pass the examination without study. Look here, every bit of your personality should be transformed in his awareness so that you express his existence through the mind and senses. He is in you, even as butter is in milk. During every second of twenty years that you have lived, he has constantly been with you. Churn, and the butter will become a reality.

Listen, you will be given what you aspire for. Just rest assured. Do not land your soul into mad thinking. Just do sadhana and materialize the awareness. Nothing more. Empty yourself. Tune your radio. Unite your mind. The rest will take place when the proper time is due.

Thy Lord is in thee. Introvert your eyes, your ears, your mind and the totality of your feelings. And lo, here are cooler sensations; here are hot sensations; here are sudden flashes at times; sudden light at times. Here he comes like a sudden flash of lightning and goes away. Again he comes and overtakes the body consciousness.

At times, tears flow like the Ganga's streams and the physical consciousness is swept away. Suddenly he calls. Attention! Do not open the eyes. At times he sings and you join in his music.

When love becomes overpowering, faith reaches the final point of culmination, then he is in front of you in flesh and blood. Now you can talk to him. You can sit by him. He will reveal unto thee the power of consciousness. He will give you all you ask for. Let the wise one understand this.

No other duty for you. You need not think as to what would happen and how. Sadhana, sadhana and sadhana! Awareness, awareness and awareness! The rest he will do as he deems fit. He may give you the power of healing, or the power of omniscience, or the power to travel through space. However, this is not your concern at all! Don't trouble yourself regarding the fruits. Practice alone is your concern.

In fact, I am eager for that very day when: (a) your consciousness will become intense and keen, (b) you will enter into deep meditation, and (c) you will be able to commune and converse with your Ishtam. That will be the day of a great festivity, a day of real joy. And the great spiritual power to help, lift and elevate others will be conferred upon thee. Your prayers will be answered.

I have already accepted you as my divine child. May you sing the song of truth unto all like Chaitanya and Mira!

There is no harm in shedding tears in his love, but that must not break the theme of consciousness. Nothing that disturbs the consciousness should be done. Anything which develops a focused state of mind should be accepted readily.

Please remember that you need not try to observe how you are feeling during sadhana. There should be nothing left in the mind except name and form. Physical sensations, coolness, lightness, etc., are such feelings that they take the mental consciousness away from the goal. Even if you see a light, hear a sound, or experience rainy showers, or feel jerks, or feel like becoming unconscious, you should be careful that you don't drift away from name and form. These signs are just the indications of growing one-pointedness of the mind. They reveal to the sadhaka that he should be still more aware of name and form. Those yogic experiences which you have enumerated are the signs of growing mental poise in you. You need not attempt to recollect those experiences.

15 February 1958, Raipur

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Thy promising letter. I am glad that you have at last gained faith in your guru. In fact, you have gained faith in God and thyself. Guru, God and thyself are *essentially* one. If only you have perfected faith, you can work miracles. Intensity of faith (unmindful of any amount of failures) is the only condition which will convert thy soul into the divine. Let not any amount of failures depress thy heart; and let not success snatch from thee thy mental equilibrium.

Life is a series of successes and failures. There are none who can claim to be an exception to this law. You are a new visitor here in this mortal soil. What you should do is to be adamant and enduring in the hailstorms, tempests and temptations of life. Offer every joy to thy master, to thy God. In fact, our sorrow and joy are nothing; our individual



exaggerated fantasy makes them appear magnified a thousandfold.

So long as you have not attained the highest, you will continue to feel various pleasant and unpleasant sensations. So long as you are a victim of ambitions and discontent, you will continue to experience positive and negative charges of those sensations. And, so long as you maintain the least trace of uncertainty in your soul, you will experience headaches, restlessness and a peculiar panic in your heart.

It is only when you have kicked off and thrown aside all good and evil wants and desires, doubts and brooding, every fear of being spoilt and scared and insulted and praised, that you will become the happiest person in the world. Let thy body live in the world; let thy atma rest in God. Merge your thoughts and desires in God. This is the key to paramananda or supreme joy.

It is only after you have realized that you are an immortal child playing an eternal lila in the lap of eternity that you will really become happy. Feel the blessings of your Divine Father. Know that you are being protected at every step of your life by a strange mendicant. Intensify your spiritual receptivity so as to catch the waves of his affection and particular care showered upon you.

Girls have to be mentally strong, not merely careful. They have to overhaul the very system of their behaviour, expression and conversation. Dignity of soul they must possess. While understanding the weakness of other members, let girls give no room to its expression.

What I see is that the innocent and tender mental constitution of girls unconsciously gives room and license to be easily hypnotized by other members. Girls are invariably overcome by slight efforts; and when the process of overwhelming is complete, they have to submit and yield. Since girls have by their very nature more suppressed emotions, they are easily assailed by obligations and favours done to them. Generally, the process begins with hearty appreciation of the other party, which is followed by

contemplation. At this critical moment, she can be made to yield easily.

Well, if matters ended with this much, one would not bother further. What happens afterwards you know. A regular series of accidents, mental and social insanity, hysteria and delusions, frustrations, so on and so forth. Nervous and psychological disorders ensue. Disgust prevails over life. Animal passions rise high. Self-confidence is totally lost. Consequently she develops an abnormal personality, and thus (poor chap!) life drags on with bitter memories of an ungratified past and fears of an uncertain, unlucky future.

The jiva remains a victim of maya until one becomes divine. This maya has natural magnetism. It is the central point of gravity in our emotional body. So, I am lovingly suggesting that you create around yourself an anti-magnetic condition by a reserved, peaceful and holy behaviour and character, by a simple, unostentatious yet clever disposition. You must have moral courage. Throw off mental fears. Keep the holy gift of God, this human life, unsullied, unscathed and ever divine. Wake up Rama, you are essentially pure, enlightened and taintless. You are far from the maya of this world (the burden of mental conflicts).

Love all. Did I ask you to love physically? I only asked you to stop reflecting over others' misbehaviour, jealousy and evil nature. Harbour no thought against anyone in thy mind. I didn't mean that you should submit and yield, shampoo and flatter, beg pardon and sell away thy soul. No and never. Love is a spiritual experience of the inner being. It's another name for strong and tolerant dedication. It can be best expressed in the service of mankind. Servants of mankind know best the art of loving. It is also one's inner attitude for God and guru. Love can be better practised by keeping the soul under philosophical control.

Perfection, which you seek after, is a spiritual pinnacle of the soul; it is not just material. If your mind remains unruffled; if lower appetites don't trouble you; if you meditate regularly; if the past doesn't interfere with your

present stage of head, heart and hands; if you are regular in japa and kirtan; if you have implicit faith in your guru and God; and if you consider God as your eternal and inseparable companion, then alone can you reach the summit of perfection. Perfect social behaviour, of course, provides us with the conditions wherein we can fully experience the joy of spiritual perfection.

You are successfully marching towards perfection. I visualize it vividly. May you keep the zeal of sadhana ever fresh!

Never should you miss japa, kirtan and meditation. Never should you fail to feel the presence of God within you. God is not *only* nirakara. He is not *only* an abstract reality. He is like you and like me as well. He is as well sitting by your side. He is a healing doctor and a loving partner of life. You must strive to see him this way; and seek His grace. Guru and God are *one*. Both of them move like ordinary mortals and help their devotees. Remove your mental screen of avidya and dispel the inertia; you can move his heart.

And, I reveal to thee that none except a bhakta is really happy. I have been coming across numerous individuals belonging to various walks of life, but have not come across even a single happy soul as yet. Avidya causes darkness. Darkness causes fear. Fear causes confusion. Confusion causes objects. Objects cause craving. Craving causes indulgence. Indulgence causes samskaras. Samskaras cause birth and death and again rebirth. These three cause unhappiness and unrest in the depth of the soul. So, in order to be really happy, one has to cut the very roots of avidya by dint of bhakti sadhana as taught by one's gurudev.

Worldly objects won't give you lasting happiness. You shouldn't be enamoured of their quixotic fancies and magnifications. As a witness transcend the realms of maya. Live in the world as a lotus leaf lives in water; as the tongue lives in between two sets of sharp teeth; as Shiva lives in the wilderness of life. Live you must; but realize this truth about life at all costs. Until you have evolved and learnt, you must

face this world. Master the school first; and then renounce. Renunciation will come to thy door when the time is ripe and when you are prepared.

A simple life is a veritable blessing because it makes one free from cravings and desires, which cause suffering and pain. So long as one is bound to this pain born of cravings and desires, it is quite difficult to experience God. Pain which is born of lower hunger is terrible. It kills the very essence of man. So has it been said that simplicity opens the gates which lead to heaven and God.

Simple you ought to be, but never foolish; for simplicity is not that condition of life where one is easily duped and deceived by others. Saints are simplicity personified. Does it mean that they are ignorant of events occurring around them? No. They are fully aware of what is happening around them. So please don't equate simple life with 'ignorant and foolish' life.

You can lead a simple life by simplifying your mental mechanism which is responsible for inner conflicts. You can be simple by reducing your desires for unnecessary dresses, food and ornaments. You can lead a life of simplicity while performing your official as well as domestic duties. The best way to be simple is to give up: (a) repenting, (b) worrying, (c) brooding, (d) weeping for unfulfilled desires and (e) indulging in anti-psychological and anti-religious thoughts and behaviours.

Simplicity of external conditions is easiest. Simplicity of speech is marvellous. Simplicity of thought is an unparalleled virtue. Wear coarse khadi or simple, plain and white dresses. Gradually give up the use of silk and the like. Silk produces physical extroversion, consequently love for passion. One should dress decently, but not daintily and uselessly. Give up the use of cosmetics of all kinds if at all you are doing so. Simple hair oil is the only scent allowed for sadhakas. Go deeper and realize why I advise you on these lines.

Repetition of the name is divine 'bangles and rings'. Sadhana is the best of all beautifying agents. Japa is a never-

fading lipstick. Yoga is the only pancake which can produce everlasting lustre. Annihilation of 'ego' is the real process of taking a wash. Can soap clean the dirt of our soul?

Investigate real faith in God while performing all the duties to the best of your capacities. Faith knows no defeat, no frustration and no 'stop' order. Suspense and uncertainty do not trouble one who has faith. Let no effort be spared; let no failure be inwardly felt.

Be in tune with holy thoughts in the morning and at night. Calm the mind; pacify your thoughts. Visualize your Ishta by you or in front of you. Try to feel a pleasant sensation passing through every part of your being. Let love be the essential basis of your dhyana. God is at once your father, brother and all. Select any of these bhavas according to your liking and then tune your mind for divine vibrations.

My blessings are always with you and within you. You can feel me and my good wishes in the very soul of your being. You can commune with me during meditation. You can materialize the guru and God in flesh and blood wherever you want and whenever you want.

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*12 May 1958, Bhagalpur*

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Destroy passion, anger and irritability. Will you remain a true brahmacharini and karma yogini? You *can*, if you have determined strongly. Temptations will be too many; but I am sure you will try your best to overcome them. Your love for God and faith in his mercy as well as my good wishes will help you to walk upon this path of supermen.

Young age is the proper time to reap the divine harvest. While you are healthy, young, energetic and fresh, offer yourself unto him. What is the use of offering an old, rotten flower, with no beauty and fragrance? Give him your mind; give to the world the body. Give him your soul; give the world your hands and senses.

Life is an experiment. Nature is performing it. She moulds, fashions, refashions, breaks and joins the jiva through various methods in various lives. Life is a school where we study.

Don't go to any ashram, math or mandir. You have asked me 'to lead thee on'. He has assigned me this task. Have faith in one God, one guru, one mantra, one religion and one method of sadhana. Dissipate not hither and thither.

*25 May 1958, Amarkantak*

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You are walking all right. You will realize your real swarupa. Still you have to walk a lot. Every step should be taken cautiously.

Practise the sadhanas necessary for pratyahara. Side by side concentrate on your Ishta devata. The Lord will manifest his spiritual being during your meditation and bless you with darshan, divine experience and jnana. Japa will lead your psyche to the plane of astral consciousness; and concentration itself will culminate into meditation.

Meditation will open the doors of *power* for thee. Hence you must do japa, concentration and meditation with absolute one-pointedness. Tune thy mind. Create receptivity. If only you have tuned your radio, you will be given the knowledge during your meditation.

Concentrate on the form until your mental tendencies have become focused and all other thoughts have ceased. It is only then that guru and disciple can commune with each other in the plane of spiritual consciousness.

So long as there are various conflicts and imaginary complexes in your personality, you will be missing your guru in meditation. No sooner have your mental activities merged into a single spiritual awareness or sumiran than you can materialize your guru consciousness and commune.

You don't see me because of defective sense-vision. No sooner have you transcended the body consciousness than you can certainly contact me within the psychic plane. You will

develop this art of inner communion within a short period, provided you are sincere and regular in your yoga sadhana.

You have already been initiated. You have a guru. There is no doubt about your success.

You should not even imagine renouncing home because of certain responsibilities which you yourself have imagined. Religion which is born of failures and shirking of responsibilities will not carry you further any more. You have felt certain responsibilities heavily. You have certain emotions unfulfilled. So you feel like getting out of the net. Will you listen to me and change your present attitude towards this world? Instead of brooding over this world, better saturate your being in his love. If you have faith in guru, you must face this world so long as he wants. Remain in the society, earn money, run hither and thither and meditate twice a day.

I am your guru, your marga bandhu. Remember thy spiritual mantra. Do not lose sight of thy road. You need not renounce; you need not roam. My blessings are always with you. Try to experience and follow them.

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*1 July 1958, Rajnandgaon*

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Today is Guru Poornima. Let our hearts be enlightened with the light of true knowledge. Satyam wishes you holy blessings on this day. May you celebrate this day with purity, love and devotion!

On this occasion I once again draw your conscious attention to the aim of life. Besides all that you are doing, be ever aware of what you are living for. You will have to experience; you will have to realize your Lord in this life itself.

I don't ask you to renounce duties and home. It is not quite necessary for you or for anyone to renounce home for the sake of God-realization. You will have to awaken in your heart an unshakeable faith and supreme love for your Lord.

Your soul is all-powerful. Your Lord is also all-powerful. He is within you. You will be able to meet him in meditation. He

will come to you in flesh and blood. He will talk to you. He will take you by his hand. When one rises above body consciousness in meditation, then the inner Lord manifests. He will come to you. You will feel his loving and divine presence. Strengthen your faith on the occasion of Guru Poornima.

You have been already given a law, a dharma, a sadhana, a faith by his grace, which you should constantly uphold. You are expected to be earnest and true to your sadhana, God and guru. And nobody in the world should be able to shatter your noble faith and philosophical convictions.

From now on it is not at all necessary for you to attend satsangs, or services in a temple, or a congregation in an ashram. That part of your sadhana is over. You have gone a step further. If you still continue to attend different satsangs at this stage of sadhana, there is every chance for great confusion to overpower your mind. Different intellectual principles will puzzle you; and you may even doubt your spiritual practices. Instead, devote that much time in sadhana. Enough of reading scriptures. If you perfect your sadhana, deepen the faith and attain the heights of meditation, you will see the scriptures revealed even without any outer or intellectual efforts.

Be studious. Be pure. Be happy. Read less. Meditate more. Enough of scriptural studies. No amount of reading will give you realization. Meditation alone will take you to him. Restart spiritual practices with a new vigour. Blessings of the Brahma Vidya Gurus!

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*27 August 1958, Rajnandgaon*

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Thy monthly report. Let the mind get fused in your Ishta Devata. When the fusion is perfect, then your sankalpa will become dynamic. You will heal the sick. You will get higher knowledge. When your Lord remains no more a symbol, but instead expresses himself before you as it were in flesh and blood, it is then that wisdom dawns and jnana is attained.



It is a fact. It is certainly possible for you to materialize the physical body of a person whom you have never met before. Of course, only in deepest dhyana.

I have made it a point to charge you daily with energy and willpower. The moment your sadhana is complete, I shall transfer the power. Be in tune with me in meditation.

No sooner is the mind consumed by one form than external sounds cease; and none but one is experienced. It is then that the knowledge, power and light are transferred.

You don't require a special place. You can practise this even in an easy chair. Thus others would not even know that you are immersed in meditation. If your faith is intense and single-pointed, you will speedily enter into meditation.

Brahmacharya in thought, speech and practice helps a great deal. Brooding is a great obstacle. Don't get disturbed by noise, etc. This is a test of your progress. It is only after the external sounds have stopped irritating you that you should realize you have really made initial progress. Never until then.

When this stage is arrived at, your *will* will begin to work as if it were a physical power. The Gita and other scriptures will be revealed unto thee. I am prepared to help you even from this distance.

It is not essential that we should meet personally. Personal contact doesn't mean that our spirits have necessarily united. Union of spirits is possible even in the absence of that person. Reflect over this fundamental truth.

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7 October 1958, Rajnandgaon

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Do you remember your prayer? "Let us bet, O Lord, as to who has more patience. I can wait at thy door for years and ages, but you can't have the patience to keep thy bhakta out waiting at thy door for long!"

I am very pleased to learn from your letter that you are full with joy and ananda. God is param ananda swarupa.

Yes, you should speedily transform chinta into sumiran and dukha into ananda. Your aspirations are right and sublime. Your faith is deep, intense and unshakeable. Your devotion is unique. Only one virtue remains to be acquired – *transform emotions into divine love*.

Love! It is an inexplicable attitude towards one's Ishta devata. It is not passion, not lust, not romance. It is an unceasing thirst, unforgettable remembrance and eternal application for uniting with one's Ishta. Love is not madness. Love is constant awareness. Do you understand?

So long as one has attraction towards worldliness, one just remains an ordinary devotee. Love intensifies remembrance. Constant remembrance transforms the love into darshan. Love is not a duty. Love is the totality of dedication.

It is good that you have placed God in your inner chamber, reserving the whole chamber for him and locked up its gates from inside with a big Godrej lock of dhyana. It is now that the knowledge shall be revealed unto thee. Are you sure about his presence there?

You will be able to talk to me in dhyana as soon as your consciousness becomes calm and peaceful. Tune your radio. Lo, the music is there.

Yes, it is possible to know anything in meditation, but why should you waste your energy and time? Know God in meditation. Meditate daily, regularly, punctually.

I have received your 'rakhi' as a symbol of prayer for protection. I shall always protect thee from whirlpools, tempests and dark forces. Smile, laugh and dance in divine joy; your father is ever by your side.

I am glad to know that you have not minimized your efficiency and that you do your office job well. That should be the spirit of love and dedication.

Bhakti does not lie in renunciation. It is a limitless expression of one's all-round talents. Religion doesn't ask one to give up day-to-day duties. It only asks you to get rid of mental imbalance, moral evils and spiritual ignorance. Bhakti exhorts ceaseless engagements from morning till

night. Fie be upon that wretch who underrates the value of work in the name of tyaga.

What I want is to awaken the soul. What I want of you is to realize thy prestige and glory. Thou art not a girl, a target of animal passion and a victim of romantic shows. Thou art not this physical body meant for exploitation. Thou art that spirit which, when awakened, can move immovable mountains, bring the dead back to life, bestow sight to the blind and command nature. Beloved child of truth thou art! Even as Sri Rama incarnated in a human form, even as Lord Krishna appeared and played with cowherd boys, likewise you are amidst clerks, officers, relatives and ignorant men and women. Never forget this great truth, *That thou art*.

Now, regarding sadhana. You are doing well. Do concentrate on the form. If you merely meditate on ideas, either particular or associated, you might land somewhere else also. Concentration on a form is easy and important.

If you can't recollect the form in your mind, then bank upon the photo alone for some time. Meditation on associated thoughts alone will not give you concentration. This is just to prepare the background for a peaceful sitting. Always make it a point to start concentration with a good background. Select one of the poses for the purpose of concentration. Don't change it, even if it does not get clearer for some time.

What was that form of your Ishtam which became clearer on the 17th? Choose that one; why not? What exactly I want to bring to your mind is the necessity of sticking to *one form*. Concentration on various poses will disturb the mental patterns before each one of them becomes permanent.

Success is not too far now. You will have to merge the mind in *one form*. Meditation is neither manbahalava nor thinking various thoughts. Meditation is that state when your mind becomes ek-rupa with *one form*. See your Ishtam in that same pose everywhere. Do not depend much upon associated thoughts. It is only when the mind wanders too much that you can think of the associated divine thoughts.

You can reflect over associated thoughts in your spare time also; but during sadhana, meditate on *one form* alone. You will get success as soon as you take refuge in *one form*. Do not disturb the consciousness by changing over form and posture for concentration. Pray, you understand this. Tell me, on which form do you meditate?

Do sit in vajrasana, sukhasana and padmasana one after another. But aim at padmasana ultimately. Practise other yoga asanas with closed eyes and slowly. Don't practise yogic asanas, except padma and vajra, during monthly periods. Do you experience weakness by doing asanas?

Don't waste Sundays in socials or chakkar baji. How many Sundays have been wasted so far! Utilize this day in mouna, japa and dhyana. Never give up japa. Let it continue along with concentration also. Perform asanas twice on Sundays. Keep the mind calm, quiet and serene on Sundays. There is no end to friendly invitations. Ye sadhaka, thy destination is far, far, still far; sail thy boat quickly. Don't waste even a single moment.

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27 November 1958, Delhi

Why don't you do japa at night also? Japa is a positive method of 'mental silence'. Give up the habit of merely sitting or lying quiet. One can't do it because the inner mind is always active, except when one meditates or does japa. Sit outside in the open by all means. But don't dream please. That will undo your achievements. Close your eyes; sing his names; and then do japa. You can do it inside the room also. There will be less disturbance. Anyway, learn the real art of *sitting quiet*.

Let me congratulate you on your poem of devotion, which I have just received. The real and most obstinate poem is the *form*, which you will have to compose and manifest. Meditation is the sweetest poem. When the psychic night dawns and *that* silence prevails, unfold thy inner poetry, thy soul, yes, that form! Can you?

When will the form become clearer? Shall I tell you? It is only after your mind has finally selected a single form. At present your mind is wandering amidst various forms and postures. It has not yet merged in a single form. There is still a lot of disturbance in the mansarovar.

One sadhana more. 'Fearlessness'. How to become fearless? Never indulge in such talks, never do such acts and never keep such things which you have to hide from others. In the beginning you may find it a bit difficult; but by and by everything will become possible. Secret talks, secret letters, secret relations, secret affairs, all these give birth and strength to a fear complex.

Fear breaks the organized pattern of mind which was formed in meditation. Fear weakens the willpower. So long as you carry on with such works which you want to hide from others, you have to be afraid. So long as fear exists in you, your willpower will not function and bear fine fruits. Therefore, you should speak such things, do such acts, talk with such persons and have such correspondence which you would not feel like hiding from others. This is a sure aid to success in spiritual life.

You will have to mould your life also side by side with meditation. Are there conflicts still in your mind? Either say you haven't any, or else express where the shoe bites. What lurks in thee as a conflict? What is that which you are lacking in life and which upsets you off and on? I stand by your side under all odd moments.

I know your troubles. But by telling them yourself, you will only relax your mental constipation and hypertension. At the back the thief hides. In the forefront you don't see it. Tell thy troubles to him, although he already knows all; for by saying them yourself you will become lighter and free. Understand this psychological truth. Don't deceive your own self by addressing your guru, "*You already know*". It is an erroneous and self-deceptive expression. Whether I know or not, how are you concerned? You have to purge out what lurks in *your* mind. God knows all; yet we speak out our

minds unto him just to express ourselves and lay down the mental burden before him.

I assure you that I will protect you and accept your mental burden. You just speak out your mind to me liberally, even if you have to write a hundred pages per day. I will never consider that as silly and rubbish. Well, even if that be silly and rubbish, better it comes out sooner. Be that rubbish or sensible, silly or good, it must be thrown out of the mind. Vacate all psychic compartments of this filth of fermented and suppressed vasantas. Then also shall that be refilled with divine grace.

I want you to speak out your mind, purge all the rubbish and get rid of the mental constipation. Hurry up and evacuate the mind in toto. I will never misunderstand your bhava, your purging and your emotions. I am your mother. I won't mind at all even if you abuse me. I know that would do you immense good.

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*15 December 1958, Amravati*

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Let people laugh, scorn, or do as they like. Why do you forget your aim? Anxious to know what others might be thinking? This causes adversity. Adversity is rampant everywhere. You cannot eliminate it. Adversity is one's own creation. The best way is to face it. I do not understand what exactly is creating a sort of disgust in you for your present work. Why do you want to be away from it? I can only say one thing. Be strong; still more strong!

Remember that your present job and life are nothing but stepping stones towards a great mission and that trifling things are creating a nuisance in your mind. If this sort of thing lurks in your mind, what can I expect of you? Has it not been said that pains and adversities are testing stones for our willpower and faith?

Let not these trifling events disturb you. They are mere vibrations, mere opinions and mere jealousy. Nothing solid

and nothing sound. None can kill you, you know. Why are you receptive to unwanted events then?

Nothing would disturb you if you focus your attention on God. You will succeed and come out with victory in any work you take up. You can remove the impediments from your way by a single utterance of prayer. The crisis which you are facing presently will pass away very soon. But do promise me that you will hereafter never allow the creation of a similar crisis to arise and that you will keep your life clean.

And again, this sort of mental disturbance born of frustration, desperation, etc., is a great barrier in your spiritual progress. You will have to constantly remember that mental equilibrium in day-to-day life enhances sadhana and accelerates spiritual progress. Day-to-day dislocation of the peaceful mental structure creates conflicts in the mind which, in turn, hinder the meditational process. Therefore, we do not err in the first place and if at all we do, we do not repeat it again. We never repent. If there is any tumult on the astral plane, we place it at the feet of our master.

If you cannot realize God wherever you might be, be sure you will not be able to realize him anywhere else in spite of all the illumined souls leading you on your path.

What a funny thing! A little scandal can break the peace of your soul? A little something can create disgust for the world, while I would have expected you to laugh at the scandals and remove your tension by faithful prayer unto the Lord. Still there is a chance. You can reorganize yourself.

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*30 December 1958, Delhi*

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Now that you have decided the form of your Ishtam for concentration, please commence an eleven day anushtana starting from 3rd January and completing on the night of the 13th. During this period you will have to maintain perpetual sadhana consciousness; no break may be allowed.

Adjust this way. Get up at 3.45 a.m. Repeat the name at once and start recollecting that form of your Ishtam which you have finally chosen. Side by side take your bath. Practise asanas up to 5 a.m. Now have a sitting for 'japa sahita dhyana' as long as possible.

Then prepare yourself for the office while repeating the mantra mentally. Do japa while you are in the train.

As soon as you return from the office, recline and relax. Have a sitting at night, so long as it is possible.

In short, during these eleven days intensify the sadhana (japa and dhyana) to its climax and have a few mystic experiences.

### **Special instructions**

- Be calm, cool, serene and dispassionate.
- Talk less and work efficiently.
- Be above criticism.
- No trace of passion to be felt.
- Feel inner happiness, strength and bliss.
- Don't attend social functions and parties.
- Be above worries and weariness.

Think nothing except the repetition and remembrance of name and form.

You will experience sudden flashes of light preceded by hot sensations on the face and fingers. It will happen almost daily in your morning meditation. You will dream the form on some night.

You will dream as if a sweet note of 'Om Nama Shivaya' is being sung. Following the song you will get up.

By the 10th day, concentration will become keen; you will dream his form with glow, light and flowers.

Don't be afraid of hot sensations, lights, sounds, smells, etc. They will come and go away. Even if you see ugly and fearful figures, you shouldn't mind. You should always keep the awareness of your Ishtam before you.



1 January 1959, Delhi

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So you have understood most of the theories. You have to be relentless at the practice. With these practices, together with faith, love and sincerity, you will reach the goal.

As desired, we shall meet on the 6th at 5.30 a.m. Be in tune with me. Switch on the inner current. Don't be afraid. Listen to yourself first; then only myself. Please be seated on a deerskin only.

Geographical distance is no barrier. We shall meet when the senses and mind have gone to sleep and when we two stand on an equal footing. That is the plane of atma. Will you climb up these staircases? Climb them one by one, until you are able to enter into daharakasha. It is there that we will meet on the 6th at 5.30 a.m.

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10 January 1959, Raipur (Rewa)

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Please be in tune with me on the 15th, 16th and 17th. Start your sadhana at 5 a.m. itself, so that by 5.30 a.m. the ground for receptivity might be somewhat clearer. Don't get afraid and disheartened at any cost. You will have to be intensely aware of your Ishtam and mantra. That is all. You need not strive to know as to what I might be transmitting. *Please follow it properly.*

If your mind is in tune with nama and rupa, you will be able to receive anything I will be transmitting. But if you try to put yourself in direct communication with those transmissions at this stage, you will not succeed. When the mind merges in his consciousness, then the receptivity becomes spontaneous and automatic. After all, what I might transmit is already in your inner mind. What you have to do is exactly this: tune the mind and merge that same tuned mind in your Ishtam.

I will not be sending many calls. Just one theme; a simple theme every day. On the 17th, of course, I will be transmitting a series of linked thoughts, like a chain.

Please don't use silken dresses during your sittings. Fast on the previous night. Take every precaution to safeguard your mind from disturbing factors of every nature. Please dry your hair perfectly before you sit for the reception. Do not at all forget the use of the deerskin. No earth contact during the period. Remove rings, tops and hairpins as well as other metals from the body.

You have written about your thought materialization. Right, but don't be egoistic. As your sadhana gets intense, you will have many such miraculous experiences. Your thoughts will materialize to your surprise. You will be able to read others' minds also. But don't raise your head. Always be humble. Siddhis will meet you on the way, but beware, you have to go further.

A tired and weary traveller came under the shade of a kalpa taru to rest. He wished for some water, for he was very thirsty. Wonder! He got the water to drink. Then he thought of sleeping. Lo, he got a fine bed also to sleep in. In the evening, when he looked around the wild forest, he became frightened of the forest animals. Lo, a tiger came and devoured him.

The mind of a sadhaka is the kalpa taru. The feelings rising in the mind ocean become converted into spiritual power. If the sadhaka's mind is full of faith, fearlessness, hope and goodness, he receives infinite boons. If he gets frightened in adverse conditions and loses the precious faith, he is lost and he is doomed.

Your mind is growing into a kalpa taru. You must have only two wills at present. Firstly, darshan of chinmaya vighraha; secondly, strength for mental balance at every stage of life. Other thoughts will have to be thought, decided and disposed of by your external mind only. The vital mind, the seat of consciousness, must only have the above-mentioned two thoughts. Exercise your willpower for spiritual progress only.

Yet caution! About what? Caution about your destination. You are going on a pilgrimage. You will come across rivers, hills, deserts and wilderness. You will come across a

caravansarai, conducted by craving and attachment, assisted by desire, etc. You will also come across a beautiful garden laden with beautiful flowers and shady trees, owned by materialism and science. And since you have already decided to follow your guide on this pilgrimage, keep on following him.

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*11 January 1959, Allahabad*

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Prayer is a direct connection between God and devotee. Every prayer is heard and fulfilled. Pray with all love, humility and confidence! God is always receptive to prayers.

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*2 February 1959, Chapra (Bihar)*

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Right understanding of inner light dawns only in dhyana. Transcend the body and mind. Now you can experience the true bliss. You are purity. You are an embodiment of sadhana. You are an expression of the divine.

Thine atma is thy eternal companion. He is in thee, beside thee and everywhere. Get closer to him in meditation. For one has not the eyes to see him in the world of senses; one has not the senses to experience his nearness in sense consciousness.

The world goes on as it should. We act only as instruments. It is always wise and safe to renounce egoistic spirit. Let it happen, if it happens and as it happens. Never worry over anything. Events take their destined course automatically. You are not to break your head. You are just to cooperate in the plan.

Be up and doing. Be regular in your yoga. Be faithful. Realize God as quickly as possible. Faith in sadhana, guru and truth is essential for self-realization; hence, perfect your faith.

I am glad to go through your experiences in meditation. I am sending spiritual currents daily in the morning.

There is no love greater than faith. There is no reverence greater than obedience. There is no bliss greater than the bliss of meditation. There is none greater than one's divine shepherd.

Let the day come when you would become the master of your mind. Even as you see, hear and walk in dreams, although your senses are locked, likewise will you see, hear and know anything you desire. The mind is capable of spanning the gulfs between past, present and future. What it needs is proper training and guidance in spiritual practices.

### **Always remember**

- that you will not exert in sadhana; meditation is spontaneous culmination of dharana; divine love easily leads one to meditation;
- that you will not rest until the form manifests life and reality;
- that you will not succumb to those obstacles enumerated in the last 'Initiation Paper';
- that no amount of visions should take you off the track of Ishta sadhana; and
- that you will take proper mental and physical rest.

These visions which you have described in your letter are signs of mental unification to a great extent. They do come, up to a particular stage of sadhana. However, they shouldn't allure the sadhaka and distract him from his path of Ishta rupa sadhana.

Lights and visions are inner symptoms of the consummation of mental vrittis. They indicate that your various mental waves are merging in the ocean of your chosen form or Ishta Devata.

Still, that is not your goal. Your goal is to cast the entire store of mental stuff into the pattern of your Ishtam. That is to say, your mind must cease to be your mind. It should become one with shuddha manas. Then alone will dawn a commonness in two minds. Two minds will become alike. This is what you will experience by merging yourself in this form.

At this moment no other thought except the thought of routine work should occupy your mind. So far as the thoughts regarding sadhana are concerned, they should be just that, "My Lord's form is like this; his voice is like this; and his form must become conscious."

You needn't analyze the philosophy of lights. Even as a traveller leaves the last milestone to reach the fresh one, likewise past experiences should not be recollected. There is only one thing which is the main object of your concern: that is the manifestation of the form during deep meditation, when the witness of meditation and meditator have embraced each other. There will come a stage when you will not witness the experiences during meditation even.

You must have a risk free place for meditation. Study the last 'Initiation Paper' and make a note of the phenomena just before darshan. Yes, you must have a deerskin. That will absorb the psychic electricity and maintain the continuity of form.

There will come a stage when you will recollect your experiences only after you have come out of meditation. At the present stage of meditation, a part of your mind becomes a seer while the rest becomes the seen. That is why you witness the entire process of meditation during sadhana. Try to forget yourself completely by maintaining a secular attitude towards visions and lights and psychic sensations. By and by the visions will slow down, and the consciousness of form alone will reign supreme. Ultimately, the subject and object too will merge in one.

No doubt, a stomach condition does come in one's way for dhyana; but you needn't worry about it at all, since you are practising yogic asanas as well.

Have intense faith that 'everything will become all right'. Don't worry and break your head. Just plan and do things in an efficient and regular manner. Thinking and reasoning differ from worrying and troubling the mind. Think and decide; don't worry and tax the mind. Efficiency, intelligence and interest need be neither eliminated nor even minimized.

Continue to be a speedometer in your normal and routine work. God is great. He will always help you.

Don't get up at 2 a.m. Proper rest is essential for sadhakas. You must train your mind to give you a caution just at 4 a.m. Your mind is sure to obey you without any flaw.

If you can't realize and achieve the divine knowledge while you are at home, I assure you that you can't do it anywhere else. The freedom, the homeliness and the security which one enjoys at home are absolutely absent in any ashram. Not only ladies, even males experience insecurity and a unhomely atmosphere there. Lots of artificiality comes in one's behaviour. None can realize God in an ashram if he fails to do it at home.

If one has a guide to show the path, what more does one need? Ekanta and ceaseless meditation. One can virtually lead a life of seclusion by withdrawing the mind from diversity and by fixing it to *one*. One must practise ceaseless meditation also. Know that no ashram has ever produced a superman. Supermen are the products of ceaseless sadhana, purification, concentration and unification.

Yes, you are a magazine of power. Behind the flesh, pranas, mind and subconscious there is something in you which is all-powerful and all-pervading. That something is Purusha. It is known as Ishwara, Rama, Atma, Govinda and is the essence of all that is known variously.

The essence of existence (creation) is *that* which is in thee. The essence of thy existence is that which is enveloped by avidya, kama, karma, impurity and similar other mental cloaks.

This atma, which you are, has the first cloak of avidya, the second cloak of bhrama and the third cloak of samskara.

This atma, which you are, becomes manifest in that state, wherein all cloaks have been torn asunder, aptly known as samadhi.

This atma, which you are, becomes manifest either in one's guru, or Ishta Devata, as soon as the sadhaka has united with the same.

Never should primitive ignorance once again dawn upon you. You have already cast off the screen. Lives after lives are going to be revealed to you. Within you is the historical and microscopic film of aeons and ages, mankind and creation. There is nothing which you are not. And so plod on with that undaunted spirit of Arjuna, in the arena of war and peace, struggle and treaty, nivritti and pravritti, work and meditation; until the war is entirely fought and the victory ultimately gained. Every success to you!

*20 April 1959, Bhagalpur*

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Mental thoughts are created by desires. No sooner than the inner storms subside, the waves are no more. Mind becomes waveless, calm, infinite. It is at this stage that you reach a vision. It is at this stage that you transcend body consciousness. Our effort is to render the mind waveless, calm, serene and infinite by one-pointed perception of the form. This becomes possible when love of God is coupled with yoga.

I am very glad to learn from you that you have already started the anushthana. This anushthana will make your consciousness calm, quiet and serene. Please follow all those regulations essential for anushthana. Please make it a point to repeat the anushthana once every month.

Should you be a little more careful, I assure you that every anushthana will give you a further push. Anushthanas purify the mind, pacify the emotions, amplify bhakti, intensify awareness and help the sadhaka to merge in him.

When everything has been said, anushthanas should be observed with great care, vigilance and guidance. Even a little mistake can do some harm. In the light of this knowledge, I hope you will never relax the restrictions which form a part of anushthana.

Please do not meditate without a deerskin and in silken garments. The rest you know.

6 May 1959, Calcutta

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*Be calm my child and be peaceful.* The spiritual path is beset with opposition. Nothing new with you. God alone sends these trials.

Analyze the state of your mind. Has it maintained serenity in spite of test and trials, or has it got broken into pieces of emotions, brooding and rash behaviour? Do not lend your ears to the world when you are right. You have to remain in the world. Apart from all this and that, your behaviour should not go against the interest of family. Have perfect faith in him. Let him do as he wants.

Let me repeat again. *Be calm and be peaceful.*

The spiritual path is very easy for those who know the art of mental equilibrium in all seasons. Merely visiting sadhus and getting initiation, or witnessing miracles will not do. When you board the train, do place your burden on it also. Right alone will happen. His will alone will prevail.

*Be calm and be peaceful.* Reorganize your inner mechanism of mental serenity which has been shattered and distorted. Dive deep. Meditate and experience his divine presence and blessings.

Never wish ill to anyone. Don't even criticize your opponents. Since you have now been successfully practising yoga, any evil thoughts might well harm your opponents. Pray unto him to bless *everyone* with happiness and peace.

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2 June 1959, Mount Abu

God is in you. He is hidden. Guru is also God, and God is revealed by sadhana and kriya. Guru can do everything; still one has to suffer for one's past karmas. If siddha gurus misuse their omnipotence by interfering in the scheme of karmas, then the great laws will be broken.

Guru has to know the karmas of a man first; and then only help him. Gurus come to awaken the jiva from the deep



sleep of ignorance. The jiva gradually wakes up, masters his mind and exhausts the fruits of his past deeds. It is only then that he really becomes happy.

Guru *can* make his disciple free from the laws of karmas, but you know the disciple will indulge once again in the same rotten activities. Therefore, gurus let nature transform life through suffering of all kinds. If the disciple does sadhana and thereby changes his mind, then he has not to suffer anymore. Either he has to suffer the disease and improve his ways of living thereby; or else he has to learn from wise men the ways of good health much before he has begun to suffer.

Gurus come to show the right way. The whole of this truth will be revealed to you after realization. Do not wrack your brain. You can't see a virus without the help of a microscope. In the same way, many things can't be perceived by intellect alone. You will be able to discover the great secrets by guru's upadesha and meditation.

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*5 June 1959, Mount Abu*

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Install a yogic telephone exchange by entering into deep samadhi. Complete the work of wiring gradually; then you can contact vishwatman. The object of meditation must become as clear as reality.

Yes, it can happen. It is only then that you can be a master of occult powers. It is only then that you can have a thorough knowledge of time, space and matter.

Behind the barrier of sense consciousness or indriya anubhuti, there is a field of inner awareness or atma anubhuti. It is there that you have to connect yourself.

Deeper into the soul is the permanent abode of truth. Beyond senses, pranas, sense experiences and feelings is atma chetana.

God consciousness and self-awareness are synonymous.

Constant japa; then concentration; then meditation; then samadhi; nothing further. One form of one kind and one life.

Success in samadhi depends upon merging; merging upon constant awareness; awareness upon abhyasa as well as disinterestedness or vairagya for every other thought or form during meditation.

Abhyasa and vairagya will be established by sincerity and truth. You have to perfect abhyasa and vairagya. When perfected, a union will take place, then success in samadhi.

Be above physical slavery. Be above physical recreations. Never seek happiness from any man, matter or event. Seek it from within.

Be above physical stimulus and objective gain. Absolute freedom from mental conflicts, passions, etc., is possible if only one is aware of the real nature of world rooted in selfishness or khud garzi.

In order to serve society and maintain order, let one offer one's physical talents but spare the spirit and save the soul from eternal tortures inflicted by these self-esteemed worldlings. So be up, divine child, for realization!

*30 June 1959, Delhi*

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Let the inner lamp grow brighter and brighter. Let old leaves wither away. Let clouds subside. Let the great light prevail. Let divine forces rejoice in thee.

Then a day will come when the inner frame of your mind, which is the perceptual medium of all experiences, will be converted in the pattern of thy master. It is then that you will see him everywhere.

At present your thoughts, emotions and other mental attitudes are becoming fused in his remembrance. Your mind is in constant awareness with him. This is what we know as mental awareness.

Beyond the realm of this mental awareness, you will come upon the field of conscious visions. It is the plane of spirit. It is the plane of devas, so to say. Philosophers call it supramental awareness. It is here that the real process of

atma anubhuti starts. However, supramental awareness is not the ultimate awareness. You should not misunderstand supramental awareness for self-realization.

External thought currents are introverted in the beginning through pratyahara. Then those currents are focused through dharana. Then this concentrated current is reformed in the form of paramatman. When the process of this reformation is complete, when current is no more a current, there remains shuddha paramatman.

Prayers and bhajans will engage the emotions. Japa will introvert the tendencies. Concentration will assemble the scattered forms into one form of the master. Meditation will represent the form to the *form* itself.

Bhakti intensifies the process, deepens the awareness and protects the sadhaka from laziness as well as mental dissipation. The deeper the love, the more intense the awareness. Intense awareness helps in freeing oneself from mental drifting during sadhana. If there are fluctuations during sadhana, it only means that the awareness is not intense and love not constant.

So long as a sadhaka gives expression to 'street emotions', let me say, he has no settled frame of mind. Then what? He has to revise his personality. The yoga sadhaka should have such a strong and unshakeable mind that it will not even feel for death or any chaos. He must be a person of steady wisdom, sublimated emotions, right perception and realization. He must be a person of resolute will.

Another truth! Perfected love is realization. If only a sadhaka has perfect love for his Ishtam, he will find no delay in realizing him. He doesn't succeed just because his devotion has not become perfect as yet. He doesn't succeed just because a few adversities break the peace and serenity of his soul. He doesn't succeed just because insignificant and airy distractions came in the way of his mental equilibrium. He doesn't succeed just because he barter the peace of his mind for castles in the air. He doesn't succeed just because love and hatred, union and separation still have some

meaning for him. Yes, he fails just because he fails to retain the edifice of success.

This is a precious note. This is for deep, serious and sincere assimilation. Ego stands in your way to truth. Ego dies when meditation is born. Ego dies when bhakti is in her full bloom. Ego dies when awareness becomes overwhelming. Out of the death of ego is born darshan. Out of the death of ego is born atma anubhuti. Out of the death of ego is born aparoksha jnana.

Kill this ego and tensions will leave the jiva. Strenuousness will depart. Cravings for pleasurable experiences will dwindle into nothing. Idleness will dissipate.

Then the light will be switched on. Then the light will be switched off. Then the light will shine all over. Then the light will be extinguished. Then the light will emerge. Then the light will get merged. Sages call it moksha and nirvana.

Know this truth another way. When awareness of God dawns, the awareness of the rest dies. When self-awareness stretches itself to every side of experience, the sense awareness ceases to function. Samadhi is the consummation of all vrittis in one supreme awareness.

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*26 July 1959, Bandha Bazaar*

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So long as one depends upon external devices, internal success is impossible to attain. This is the nature of the mind. Therefore, the mind is to be snatched from its last device and resource. It is only then that it will invent an internal device. Necessity is the mother of invention. Necessity must be created. Does God, who does not respond to our call for life after life, forget us? Even so, I am trying to train your mind by occasional and abrupt silence. Indeed this is so that you might be forced to shake off the mental inertia which overpowers sadhakas from time to time.

The heart which God has given should be given to one, the ideal. When it is given to desires, passions and sense

pleasures, it causes restlessness and dissipation. And when the same heart is given to a great ideal – union with the self in samadhi or self-realization – it experiences peace, attains power, perceives light and gains wisdom.

By heart, I don't mean the biological stuff. It is what we are. It is a psychological stuff, which has a tendency to love and hate. It is always in need of someone upon which it could rest. When given to corrupt associations, it produces longing and clinging, frustration and insanity. When you utilize it for sadhana, it becomes a link between divine and human, supra-sensuous and sense experiences.

Indeed, the heart is to be absorbed by the thought of *one self*; it is there that it should abide. Love, which is an expression of heart, should be made to flow towards one who can consume it without getting agitated, like an ocean which consumes all rivers and yet remains undisturbed.

If any mental activity, say, love or hatred, disturbs or makes the heart restless, or excites more longings, it is shallow and narrow and miserly; for it could not consume either love or hatred. One who has consumed them remains undisturbed and unruffled either by love or hatred.

Since divine vision illumines one's inner life, and since the self abides in the inner altar, it is necessary to render the inner condition smooth, clear, balanced and happy. So the heart is to be united, love is to be consumed, and the personality must become free from psychological taints and strains with the help of regular and proper understanding without any bias, prejudice and reservation.

Buddhi or understanding will tell you that inner relation with sensual objects will disturb the tempo of meditation and cause delay in the attainment of samadhi. So what an intelligent sadhaka should do is this: he must give his heart in toto to one ideal. Then alone will the strains of daily life not interfere in meditation.

All other longings, except the desire to attain divine realization, lead to mental distortion. They are born of

*ajnana*. Only the desire to see him face to face in his divine essence is helpful to a sadhaka.

Senses are turbulent. No use curbing them. They revive like the ten heads of Ravana. They mislead the mind. God-given good understanding alone can drive away the senses and control them with the help of the mind.

Emotions make the senses unruly. Sensitivity causes the mind to miss accurate judgement. Brooding destroys hard-earned self-confidence. Hatred pollutes the inner temple. Passions of all kinds persuade the jiva to undertake indiscriminate and feverish actions. Blessed be that man who has turned his gaze, withdrawn his senses, dedicated his heart and started dhyana!

Your japa anushthana is going on all right. Soon after the anushthana, again switch to the practice of concentration and meditation. A great deal of your sadhana should be finished before the dawn of summer. During the monsoon and winter seasons is the best time to remain enwrapped in his sumiran. Less strain is felt during rains and winter.

Experiment periodically on the condition of your willpower and receptivity of the astral system by punctually getting up in the morning at a fixed hour. Please remember that there should be no disturbance in sleep before the appointed hours.

Ajapa japa is internal continuity of nama sumiran, i.e. remembrance of the divine name. It is not felt when one is engrossed in certain absorbing thought or work. No sooner is the work or thinking over, it at once floats on the conscious surface, and you remember it. It not only gives serenity, but it changes facial expressions also by an addition of magnetism. It removes shyness and nervousness of mind and speech completely. The effects of ajapa japa, supramental sumiran, are reflected in reorientated behaviour expressing efficiency, goodness, purity, mastery over others, self-control and impressiveness. Still deeper in the inner chambers repairs, replacements, reshuffling and regeneration of all the inner parts of our machinery take place.

All this is not seen. However, one feels that some change for the better is taking place. One change is certain. As and when the ajapa japa goes on progressing, one strongly feels that all sorts of unnecessary thoughts which were hovering over the mind without effort and notice or inclination have ceased to a considerable extent. One feels, when one surveys the practice, that one was not thinking at all. This is because ajapa japa withdraws unto itself a lot of intramental activities which were going to waste without having any motive behind them.

At present, the tendency of the mind is to keep on thinking, to slip from one thought to another unnoticed, and maintain an active form by roaming either in the past or the present, so on and so forth. But progress in ajapa japa will have a strong hold over the mind and its tendencies. It will effect economy of thought. It will allow the mind to function where necessary. It will allow the mind to run from groove to groove without any purposeful aim. Apart from all this, supramental awareness will empty the subtle body of those contents which pollute it, and through it, purify the whole life. In short, ajapa japa is that stage of the jiva when the conscious mind is left free, while the inner mind does the japa.

So far as daily duties are concerned, you have to perform them. It is always better to work than to renounce. If it were not so, saints would have never worked after achieving jnana. It is not by the total renunciation of karmas that one attains jnana; in fact it is just the opposite. That is, one has to work in perfect awareness with the fullest ability at one's command. The three gunas of prakriti will compel him to act elsewhere, even if he renounces this present work.

Work would become a source of happiness if the spirit can recognize it as a stepping-stone towards the path of samadhi.

Do you work merely for the physical needs of life? No. Karma is an outlet for our mixed samskaras; karma perfects our soul. It is a yoga or a method of self-control.

After the attainment of samadhi, one can, of course, do as one likes. Presently, the tendency of the mind is to waver. So it does not relish a particular work. Well, renounce the work, but you will find it wavering again for this or that work. So it is a tendency of *asthira manas* to crave for a departure from present circumstances. The *sadhaka* has to judge his mind carefully, whether it wants a change for better vistas, or just wavers.

This world, a product of sense consciousness, is very true and solid for one whose consciousness has not transcended the boundaries of sense experience.

This world is dead to a *jnani* who has reached the supra-sensuous stage. And the supra-sensuous stage is hardly believed by one who is engrossed in the world of the senses. It is an unreality to him. And this stage of samadhi is the only reality for a sage who is living in it. So you have two things: sense consciousness and self-awareness. A sage is unaware of sense consciousness. A *jiva* is unaware of self-awareness.

Vairagya intensifies sadhana. It give good results. Sadhana becomes qualitative.

*Ye, transcend sorrow and misery!  
I am ringing you up,  
But where have you gone?  
To attend the feast of Indriyas?  
Thy Soul is forever with me; I with you.  
We talk of higher things;  
And not of body, which is not all-pervading.  
Thy Soul and my Soul,  
Though separated by time and space, are one.  
Not that you have to join the two in ONE;  
Just rend asunder the separating factors  
By understanding and sadhana.  
And when the wall is gone and the veil removed,  
You shall forget who was who.  
For the river would have become Ocean.*



‘Jagte Raho!’ Be eternally aware of thy atma – the all-pervading consciousness. He will come at any time. Close the doors and windows and ventilators and every other passage. Now, none knows, none sees.

The real bliss of yoga is felt in a closed chamber! One can't commune on pavements. Yoga needs seclusion, exclusiveness, no disturbance and privacy. It is then that the fullest satisfaction can be experienced. Let one understand that the sense doors should be closed by drawing the mind unto him. It can be done anywhere.

The greatest obstacle in meditation is the revival of sense experiences or the relational experiences. Even the most insignificant experiences or perceptions float to the surface during concentration and slow down the process.

Even if all other sense experiences are controlled, the sweet experience of physical bliss somehow remains unconquered.

Among all impressions, the impression of sex contact is long-lasting. He who has become unmindful of its impressions and past experiences has come closer to the ultimate success.

The experiences of sexual touch, emotion, contact, etc., disturb the theme or tempo of concentration. It is only after the least idea of sex is fried in the spiritual fire of vairagya that meditation culminates in samadhi!

Aged persons are disturbed by pleasant and unpleasant memories and various experiences of the past, while youngsters are disturbed more by longings than by memories of the past.

Until one attains intellectual and sexual maturity, there invariably exist suppressed emotions wanting expression. We may not notice them on our conscious plane; that is another thing. Nevertheless, clinging or desire for yet unattained pleasures does exist. As soon as one is amidst favourable conditions for fulfilment, one has them with all pleasure.

So long as there is any longing hidden even in the remotest corner of the mind, there is every chance of its

finding favourable circumstances for fulfilment. But he who has still greater desire for samadhi is almost free from the demands of that longing.

All other desires are but forms of a single desire, 'to love and be loved'. In other words, there is a tendency in everybody to seek oneness, and establish union.

We have keenly observed that the efforts of the jiva to merge in atma are reflected in his futile attempts to love the world and be loved by it. It is only when it fails in loving and being loved by this world that it *seeks* the union in its own self.

You like the one who loves you because you think that his consciousness has assimilated your consciousness. You don't like the one who criticizes you because you think that his consciousness is setting aside your consciousness.

The fact is this: we like unity, merger, dedication, inseparability, self-surrender and non-duality. This is the law governing all our behaviours.

Unfortunately, what happens, do you know? We experiment with this law wherever possible, only to realize in the end it was not a real union, a real oneness.

Tired of all petty experiments, we turn to our own self and begin to love it. We see within us all that there is in the world; and something more also. We see within us an eternal master, an ever aware witness, a non-dual companion and a true lover. There we surrender ourselves.

And this self is projected in friends, wife, children and all the rest. And this very self is objectified in all names and forms where we had so far attempted to seek love and communion. But this self is projected more gloriously in saints, gurus and noble men. And when this jiva seeks unity with them, it finds it; yes, it does find union.

Unto him is unfolded this union, who has transcended past impressions, whether sweet or bitter. Unto him this self reveals itself, who has gone far beyond the recapitulations of the sweetest sense pleasures. He alone whom no event of the past can influence, no anxiety and anticipation of the future

grab and no reflection of previous lives impress sees the self in all its glory.

Yogis come to know all about their lives, all about others, yet they live like simple souls, unmindful of anything, and resting in their own self.

There was a prince who played the part of a dhobi. He didn't play it well, for he couldn't adjust. Another prince played the part of a dhobi and he played it well, for he thought he should just bow down to the work and work with the stream of life which surrounds us – and like this we must remember our nature, while playing as jiva marvellously; for we are consciousness absolute.

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7 August 1959, Bandha Bazaar

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Atman is the expression of beyond – yes, beyond the senses of sound, touch, taste and smell, beyond thought, intelligence, memory and feeling. Far beyond the experiences of this body, mind and empirical existence, at the height of perfect silence and oneness, there is *someone* whom yogis have seen in the superconscious state. That is atman.

After transcending the earthly consciousness, yogis commune with him who is immortal – whose body is all that you see and who is the essence of everything. He is rasa – the blissful taste of love. Upon attaining him, one becomes bliss itself.

He alone who has united in Godly love no vishayananda can affect, no spring tide can upset, and no flesh can attract.

As soon as he is seen, all other perceptions vanish like nightmares. Having seen him in deep silence, values change; the world has a different meaning. When you bring the light, the darkness is removed; the path is illumined. Know this from me, that *the path remains*; darkness alone disappears.

Truly has it been said that at the dawn of jnana, the world is no more. That is to say, your preconceived values born of

maya, moha, mamata, kama, etc., are annihilated in the wake of sage-consciousness.

For an ajnani, passion, anger, greed, etc., make the world which, after attaining jnana, disappear in toto. The world of maya, moha, mamata, ahamkara and all other illusory values is dead to a sage. He is alive to that world which is atma maya. He is conscious of a new world of absolute values. It is there that he disseminates knowledge.

‘Mr X is dead to me’ means that I have shifted my attachment from him. ‘For Sri Sukadeva, there were no women in this world’ means that he had disidentified his self and that his valuation of sex was rooted in absolute self-hood – atma eva idam sarvam.

‘World’ is not only an aggregate of physical elements, such as life, etc. Money is not the world; it is our attitude to it which creates world or worldliness. Death is not the world; it is our attachment for one who is dead which really fashions this world. So did I truly say that the world of raga-dwesha and other similar conflicts is dead for a sage.

Regarding sounds: you need not even produce any sound, as you are doing at present. Just close the ears and eyes. Try to listen to subtle sounds in the right ear.

In the right is the channel of pingala nadi or surya nadi. At times you will hear through the left ear also. Ida nadi or chandra nadi flows in the left. These two join at the confluence heading for sahasrara when meditation merges in samadhi. Try to hear through the right ear.

In this practice of nada anusandhana, you will have to penetrate through the subtle sounds, which can be traced with non-dual practices of inner observation. These sounds can be heard even without uttering any audible sound which you were asked to produce in the beginning. Of course, that will need a keen sense of concentrated observation. You will hear those inner sounds by gradual practice.

The first sound is like the song of separation of a nightingale; sometimes in quick succession and sometimes in a prolonged rhythm.

The second sound is that of a silver bell, which at once brings a vision of a starry night.

The third is as if someone is producing musical notes from a great distance. It is a feminine voice, shrill and thinned out.

The fourth is a veena. The fifth is a flute. The sixth is a drum. The seventh, which is the last one, is the roaring of clouds, ultimately ending with the falling of a thunderbolt as if it were at a remote distance. With this, the sadhaka is *inside*.

These are the seven principle sounds. Some sadhakas hear three more sounds, which are a conch, clapping and a mridanga.

A bhakta attains bhava samadhi. A yogi attains nirvikalpa. A hatha yogi attains jada samadhi. A jnani attains prajna. All these samadhis lead to jivanmukti in their own way.

It is good that you are participating in household duties. That will give you sufficient inner strength necessary for meditation.

When you are totally absorbed in your office work, don't think of diversions of any kind – not even external awareness. By gradual practice your inner body will adjust all affairs in due course. Your entire external being will be absorbed in karma. At the same time, somewhere deep in you awareness will continue. It must be spontaneous. Don't get confused by many diversions.

One work at one time. Total absorption in any work will gradually train the mind to forget its usual fickleness and unsteady character. If you plunge into any work at hand with non-dual keenness and attention, you will only derive immense help in meditation.

The main obstacle in meditation is the mind's old habit of delving into matters related to past, future and so on. Absorbing yourself in karmas ruthlessly breaks this old habit of mind, so the mind becomes fit for meditation.

You are asked to practise sumiran only during leisure, especially when the mind is not required to be totally attentive. Any work which requires the whole of your attention trains the mind in steadiness. Karma yoga is a

stage of preparation of mind for yoga and meditation. Soon after an absorbing duty is over, bring him up in your consciousness. You will be surprised at your success.

The main work remains to be done. You have to empty the vessel of its various contents. 'Empty thyself', said Jesus Christ. It is the same yoga by which you empty your consciousness of its various vrittis – thought waves.

When the consciousness would be saturated in his awareness; when the ideal, ambition, reflection, love, anticipation, hatred, action, rest and all movements would be diverted for his cause; when rain and thunder, winter and chill, night and wilderness, birth and death, praise and insult, would lose their effects in the wake of overwhelming awareness of *one*; when Bilwamangal would become unmindful of torrents, jungles, thorns, the overflowed river, the dead body and the hanging snake for his Chintamani, for her love and in her constant awareness – it is then, verily then, that the vessel would really become empty of its confusing contents.

Indeed, in this vessel alone would the highest purity prevail, indomitable courage abide and all the powers of nature flourish. If you have in you that one-pointed awareness of form, then you are really blessed.

You are still under the wrong conception that your guru is geographically and physically far from you. He is in you. Between you and him is just a veil; a veil of meditational incapacity and lack of spiritual vision. This is the distance. Open the door; just step in and look within. Don't look back; yes, on and on, in and in.

There in your fourth chamber he dwells. The pathway to his palace is sadhana. The zeal to reach the palace is bhakti. The key to open the lock is concentration. The attempt to enter in is pratyahara. The transcendence of three chambers is meditation and the fourth chamber is where he is.

There the two become ONE. There the long-awaited union. There the 'end all' of all dual efforts. There one can't think through the mind, can't see with the eyes, can't

perceive through sense experiences. The intellect can't function there, much less speech.

In that chamber long-forgotten glory shines. Eternal light! Shiva and Shakti merge there in each other. Names and forms vanish. That is the ultimate goal of divine love – bhakti. That is the abode of truth. That is the abode of thy guru.

Your guru will come when the rains in thy life would have passed away. He will come when the night would be perfectly silent. He will come when you would be all alone, *none in thee*. Surely he will rise from within yourself like a sunbeam – sudden, unwarranted and awe-inspiring.

He will neither come in dreams, nor in waking, nor even in sleep, not at all in thoughts. When thy kith and kin, lifelong companions and old relatives (samskaras and worldly consciousness) would have gone into dead slumber, it is then that he will descend from the heights just to take you up with him. Let the night come and the world sleep; let there be none in his way. He will certainly come upon thy soul. Note the time and place.

Prior to his arrival! A nightingale will sing aloud; a silver bell will ring under starry skies, an angel will sing from the ocean; a veena will be harped upon, drums will be beaten; a flute will be played; and with the falling of a thunderbolt he will descend upon thee.

Prior to his arrival! Lights of various colours will flash in the sky; someone will secretly visit thee; fire will pass through thee; angels will appear; fierce spirits will come to inform thee about his arrival; and someone will come and lift thee up in the air; and with the appearance of a host of overwhelming clouds of different hues, he will arise from thee. *He will come* when the place is ready for him.

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4 September 1959, Bandha Bazaar

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No one who has experienced meditation will be attracted by the pull of maya. No one who has experienced

meditation will be lost in the whirlpool of desires and passion.

The senses can't see the chamber of meditation. Experiences of meditation are undying. Pure reason alone can peep into that chamber. No wise man will like to renounce meditation.

The eyes see diversity. The ears hear diverse sounds. Similarly so do the other senses. Not so in dhyana. Because the senses can't exist in meditation. Then who to see and whom? Who to talk and with whom?

Even as various clothes are known as nothing but cotton, even as various houses are known as nothing but mud, even as various ornaments are known as nothing but gold, likewise all are seen in the atma.

Even as an intoxicated man also discharges his duties, even as a mother engaged with her baby doesn't miss her duties, likewise a dhyana yogi works; of course, the spirit is different. A crow might fly anywhere; let him. However, let him not lose sight of his only support.

Even as storms disturb the ocean, winds disturb the lakes, abuse disturbs the mind, quarrels disturb the peace, so do the senses disturb the mind.

Even as a snake charmer tames snakes, so do you tame the mind. Mantra is a tamer. Herbs are tamers. Weapons are tamers. All of them fail to tame the mind. Love of God is the last, fastest and best and the only tamer of mind.

So I have given you a few glimpses of that ananda which is born of dhyana, and which you had asked for.

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*17 October 1959, Rajnandgaon*

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Take mental rest. Remain a witness. However, don't be a pessimist. Throw away the self-styled yokes of worry and anxiety. Everything takes its own course. In fact, divine law operates uniformly over all. Perfect mental peace is a life rejuvenator.



Live is a divine sport, let us play it accordingly. Life is a wonderful display of sorrow and elation. When everything has been said, then life is nothing but a product of our own mind. Merge the mind in its source. This is the way to real happiness.

There is a garden with flower plants in it; again, honey-bees on them. All beauty and all grace. Lo, the gardener sees the beauties fading and flowers falling. He hurries to collect the valuable seeds. Let one meditate on this.

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*8 December 1959, Mahasamund*

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Remember that impurity in vital consciousness is a great barrier on the path of success.

Ideas pertaining to sex will never let one rest in peace. Worldly love and divine love can't coexist. All arguments of mind are invalid and useless. Mental equilibrium is of primary importance. Courage, courage and courage! Do not invite fears. Do your duty. Be bold and adjust; but not to the extent of self-distortion.

Vairagya is a false notion. It is self-deception. Love is real. Love your Ishtam. This alone is positive vairagya.

Let your Ishta Devata come true in your visions; then only can you say that you have faith in him. Until then your faith is unconsciously divided, in spite of your assertion, "I have faith in him."

You will have success. Be stronger still. Reorganize your vital consciousness, so that you may see purity in yourself as well as everywhere. No amount of resolves will substantially help you to maintain purity, unless you have reorganized your inner soul.

Be aware, you are a bird; there are hunters. Guru is a note of caution.

Do send me your monthly report of sadhana at once. I am more particular about your progress rather than your reverential thanks. My exclusive interest in you is spiritual enlightenment. That's all.

You see, I don't like emotional programs. I like serious and deep and pukka thinking. It doesn't matter whether you succeed or not, but you have to work up your spiritual practices gradually, naturally and yet sincerely. Real success comes when off-handed operations completely cease. Don't you feel that this bit of progress you have so far made takes years and years for many others to achieve? You may not realize; but I know it too well. There are those sadhakas also who have not even that much success.

Well, I am your kind mother. True. You can open your sinful heart to me. Allowed. But don't you think that such thoughts only interfere in spiritual progress? Spiritual progress demands a serene, cool, calm and thick-skinned mental condition. You might have expressed all that in a spirit of 'apnapan'; but don't you feel that such expressions only disturb the inner frame and mental base? How many times should I tell you to maintain mental equilibrium? *Are bhai* – equilibrated mind is the ground for mystic visions.

Don't you know that the purest and noblest of persons too have been criticized and slandered? Let me say that every man has been a target of criticism and scandals. To be receptive towards them is to invite unhappiness. "Let them say what they say" is an old adage.

On the other hand, if you are noble, you must turn a deaf ear to all remarks. How can a pure man feel for impure allegations? Those who are influenced only prove that they have black spots on themselves. Please understand this truth before you jump up to say, "When a holy man finds himself falsely alleged, he feels great hurt." Oh no! A holy man is as adamant and enduring as a mountain.

Still you need to strengthen your faith. Please don't think that you have perfected it. The day it is perfectly perfected you will acquire power. I quite agree with you that faith does not become perfect in a single day. I am only reminding you.

Concentration should be done on that concrete form which is easy to conceptualize. If one can concentrate well on the abstract mental form, well and good. A photo is required only if the mental form is difficult to conceptualize. If one finds it difficult to visualize him mentally, then a photo should help. Whenever the mental image of the Ishta vanishes, a photo will help to regain it. In the beginning the photo alone is helpful. But gradually one should attempt mental dharana.

One can talk to that inner form. But always remember that the mental picture should be presented in one and the same posture. Don't change it when once a particular posture has been decided. The idea is that the form one has chosen must continue as a definite posture, colour, dress, height, etc., up to the last. If any other form tries to replace that chosen one during meditation, it will only upset the inner pattern of the mind. So one has to decide once and for all as to which form he likes to meditate upon. Say, if he has decided upon the form of his Ishta seated in a meditative posture, then let him meditate upon that alone. If it is difficult and strenuous, then let him be contented with the photo alone.

The yoga sadhaka has to feel as if the Ishta is sitting in front of him in a meditative posture; this is one form of dharana. Or else let him see him as standing and blessing the sadhaka in all kindness; this is another form of dharana. If nothing of this sort is possible, then trataka on the photo will have to be practised at first in order to collect the mental energies. When this process is complete, then only should he go in for dharana or mental visualization. Ultimately it is the *mental picture* which will pave the way for dhyana.

You will have to note down the experiences. It will reveal unto you those experiences which you had during meditation, and which you had forgotten later on in the wake of sense consciousness. What happens actually is that a neophyte forgets all the experiences of meditation when he comes back to the plane of sense consciousness. If you make it a point to exert yourself at writing down the experiences,

you will invent a technique of remembering those dormant experiences. You may not be able to do it so well in the beginning; however, gradually you will do it successfully. You will have to pen the process of meditation, phase by phase, about the form, its colour, disappearance, so on and so forth.

Now you have to understand one more fact very well. From now onwards you will have to observe passionlessness in (a) thought, (b) word and (c) practice. Brahmacharya means mental freedom, verbal freedom and sexual freedom from the consciousness of the opposite sex. At this stage of yogic practices if brahmacharya is not observed, you will not only utterly fail, you will ruin your mind as well. Cases of such errors are too many to be quoted here. I tell you all this with great emphasis. This sadhana will have to be given proper attention from now onwards. He who can't maintain brahmacharya should remain satisfied with a little pooja path. He should never appear for higher meditation.

Sex-conscious bachelors would derive more harm than benefit from higher dhyana yoga. Sex conflicts in a bachelor, added to keen concentration, damage the brain mechanism, not to speak of what happens if they indulge in cinema, non-vegetarianism, novels and similar other nerve-weakening activities. You know all this very well. Yet, I should repeat the 'signal' from time to time.

Talk only when necessary. Don't keep on parroting unnecessarily. After a little observation, you will know more about it. At this spiritual stage useless talking will retard your progress. Make it a point to talk to the point. Simplify your answers. I don't mean that you should spoil affairs by not talking. What I am aiming at is 'essential talking'. This will not only minimize verbal commitments, it will help you in your meditation as well. This much about verbal regulation.

Observe mouna on Sundays as well as on other holidays. Mouna should be observed in the form of sadhana and swadhyaya.

Now, about mental silence. This is really very important. Mental silence is not what they call 'not thinking'. Mental silence is really a positive state, when the sadhaka is either remembering the name or the form instead of all and sundry things. Even thoughts of the body should not come to the mind, except the name and the feelings of his presence and divinity. Practise this mental silence in the form of japa, sumiran and swadhyaya. This will bestow mental strength as well as psychological diversion. Instead of seeing your Ishtam perceptibly in all men and women, which is nothing but foolishness, you should fuse the mind in a central form and feelings. I mean yaad, remembrance.

You think too fast and too many things. Don't you know that they only weaken the faculties of meditation? Can't you silence thinking and brooding? You can't run away from evil. Evil is everywhere.

Be bold, hero! Where is the knot of ashanti? What is that bondage which you want me to cut? Should I tell you that the knot is thy mind? Sannyasa will not solve the problems; that will only tighten the knot. What do you mean by 'to set out for the search of truth'? Have I not told you that one need not at all stir out in search of truth? It can be searched for anywhere. True it is that after having known the truth, one has to stir out to proclaim that unto all. But how can you proclaim unless you know it? How can you know it unless you have realized it through intuition? No amount of bookish and verbal knowledge will reveal the truth unto thee. Dharana, then dhyana and then samadhi!

You should rather feel restlessness for not having realized this truth. Efforts should be made to convert the subtlest and nirakara truth into conscious and sakara truth. Repeated sadhana and unflinching faith will help you to realize the truth face to face. And again, this truth in you and that truth elsewhere are one and the same. You will realize *this truth* first; then, through this truth you will know *that truth*. This truth is atma; that truth is paramatma.

Side by side stabilize mental serenity. Nothing should disturb your inner ananda. The only thing one can do is to abuse you or insult you. Oh, all these are mental vibrations! If you lend your ears, you are doomed. Laugh them away, and you are saved. So worry not, hurry not and puzzle not.

*13 December 1959, Rajnandgaon*

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Within this short period a great change has taken place. This change should have been brought about earlier if you had surrendered your ego. Now of course your ego remains surrendered. All this should bring home to you that perfect, unreserved and wholesale surrender of egocentricity is the key to unlocking the hidden gates of sadhana and divinity.

There is something in you which you will realize as '*I am That*'. Based upon this unseen truth, I have been convincing you that you can see your Ishta everywhere. You can even talk to him. Constant awareness and remembrance are fanning the fire of your faith.

Why do you wonder at the temporary vairagya which people develop for some time and which fades away very soon? It's because there is no one to help them to maintain spiritual equilibrium. It is not a matter of pity. It is a lesson to be learned. This is how the mind behaves until it has been surrendered and cast into a pattern. From time to time the divine in them attempts to express itself in the form of good thoughts. But again, in the absence of permanent stimuli, it is eclipsed by maya, which comes in the form of environmental influences. One should have living faith in higher things. One should be aware of evil propensities. It is only then that one can maintain a higher degree of divine nature. One should have an aim. This is a very important aid in keeping the awareness of vairagya alive.

The moment one loses faith and forgets the aim, one succumbs to anger, jealousy, etc. It is these forces which destroy the patterns of one's mental energy by introducing

fears and conflicts. So long as one has in him passion, anger, greed, delusion, fear, jealousy and egoism, he will not be able to exercise his divine will. Again, so long as he has no guru, no mantra, no aim, no faith and no love, he will not be able to do away with these dark forces. The secret of your success is that you have dedicated yourself. The reason for worldly people's failure is that they are like logs of wood, tossing hither and thither, amidst a great ocean of problems, etc.

You are progressing. You are heading towards balance. You are becoming 'clear-minded'. Your divine force is rejoicing because you have cleared its path of pilgrimage to a very great extent. Be calm; don't at all attempt to exercise your atma shakti. The time is coming when your mere presence will heal the sick, comfort the unfortunate, bless the seekers and guide the sadhaka. Veil after veil has been rent asunder. Clouds have been destroyed. The next work due is the materialization of form in meditation, in dream and *at will*. Materialization in dreams first, in deep meditation next and then by willing.

Don't exercise your atma shakti at all. If at all you do, exercise it for non-strenuous concentration and materialization. Exercise it by all means for your spiritual progress. Utilize it to render your mind calm and cool. Exercise it to improve your life in general. Exercise it in order to wake you up at will. Sometimes at 4.09 a.m., sometimes at 4.15 a.m., sometimes at 3.59 a.m. Thus you will be able to gauge its power, efficacy and success. The best thing is to take the help of your atma shakti for success in sadhana only.

Wear saris decently. Renounce silken dresses if you are using them at all. Give up the use of cosmetics. Inner beauty is imperishable. Inner beauty is magnetic. Inner beauty is born of purity, devotion, faith, dharma and samadhi. Inner beauty radiates peace, consolation, comfort, cure and blessings. Inner beauty is real, everlasting and priceless.

Sleep on your left. Sit in vajrasana regularly. Start your day with japa and sumiran and close it in the same spirit. Sleep well; rest in him. Soon after your sadhana, palm your

eyes; you will be able to do away with your glasses forever. Intently gazing at the photo will revive your optic nerve capacity. But don't overdo the practice in the beginning.

New Year is coming. Remain intoxicated in his consciousness at every stage of life. May not the ever-changing scenes of the world disturb you! Face the storms and earthquakes! Don't be shocked; don't fall down. Keep on standing majestically.

*2 March 1960, Ahmedabad*

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You can take tea after bathing and asanas; but it is always good to give up this habit. If you can't, then you can have a cup at about 6.30 a.m. Milk at about 8 a.m.

Mind plays havoc. It advances lame excuses. It creates many obstacles. One has to tackle the mind tactfully. Control of habits plays a very prominent role during the initial stages of sadhana. A sadhaka should have a fuller understanding of the mind and its habits.

The seed of samadhi is already in you. You will be able to develop the seed into a full-fledged tree by gradual meditation.

My soul expands in the morning as well as at night towards my children. Those who are (a) empty, (b) receptive and (c) qualified can receive those spiritual currents and become merged in the overwhelming flood of consciousness.

Those who practise it day by day will get surprising results on any fine day. They will be possessed by that super-subtle consciousness. During this period, when they are occupied by this spirit of truth, they will act marvellously and express wonderful versatility.

Even now, it is possible for you to receive me within you. However, more purification must efface your individual ego and other similar traits, so that this event becomes permanent and useful.



Insofar as your extrovert mind is concerned, it is wholly occupied by his awareness. Your astral body is being occupied wholly by the practice of nama smaran. In due course, every atom of your outer and inner life will become a fit altar for the descent of and occupation by the spirit of truth.

Day by day the inner light must grow more and more effulgent. The outer lights must be controlled by the inner switch, so that he might come to you and occupy you and exhibit his lilas through you.

Does the mind still feel lazy? Are you still 'not very serious' about your single aim? Don't you have that much love and devotion in you that you could get entry into the inner chamber?

How does a child feel for his mother in her absence as well as in her presence? Likewise you must awaken the dormant prem and bhakti. Lukewarm prem will not do. Overwhelming, overpowering and intoxicating love is the secret. Like Chaitanya, Mira and Radha. Shake off the inner lethargy! Awaken your devoted and loving soul!

Padmasana. By and by you will be able to retain it for hours together. Also remember uddiyana, sirshasana, mayurasana and jala neti, as well as the twelve mantras of surya namaskara.

Practise pranayama along with kumbhaka. Keep the windows open during the practice. Don't overdo bhastrika, kapalbhati, sheetali and sheetkari; just a few rounds each and every day.

Never give up remembering, admiring and recognizing others' importance. This will purify your vyavaharic mind.

Never, never and never criticize. Do not at all lose your temper. Do not boast about yourself. Talk of sadhana only to those who are really desirous to know about it. Talk very little, to the point, with perfect precision, effect and confidence.

5 March 1960, Ahmedabad

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Detach, detach. You are a soul of heaven. Nothing can touch you. You are beyond joy and sorrow. Do not identify yourself with success and failure. Your duty is to work. God does everything for good.

What do you mean by problems? You are the clue to all problems. Every problem will be solved by you alone. God is always in thee to guide you. Intelligent people don't expose their wealth to anybody. This is the way to keep wealth safe. The world is ready to exploit us and take our earnings and savings. Intelligent persons should be on guard, one can't believe anyone. Seths don't disclose their accounts. Do you understand? *Siddhi is the secret wealth.*

For the man of God, past, present and future are alike. For the man of the soil, the past is laden with repentance, the present with dissatisfaction, the future with anticipation. Who are you?

Stop thinking. Act. Merely act. Don't view an exaggerated form of events.

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21 March 1960, Rajnandgaon

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Your ideas regarding seclusion. I am fully aware that a certain part of sadhana will have to be done only in seclusion. However, it goes without saying that domestic responsibilities give you a chance to cultivate patience, forbearance and to develop a hippopotamic constitution. Unfavourable conditions pave the way to everlasting spiritual strength. It is only under adverse circumstances that the mind really becomes steady and strong.

I am aware that you are progressing. I am also conscious that your inner life is growing far more steady and discriminative than that of a sadhaka in the Himalayas.

Now you need eternal strength of mind to maintain the gifts of concentration. Concentration, along with its gifts, is

destroyed in a second if one lacks mental strength and allows the mind to dissipate in raga and dwesha.

Anticipation of the future create obstacles in the spiritual path. Let him do as he likes. You have to keep your mind free from disturbing thoughts of past and future. Such thoughts will not only kill the powers of will and consciousness, they will also introduce dissatisfaction, repentance, fear and pessimism in your life.

Work for him. Be free from affectations. Thus your mind will never get disturbed by the pairs of opposites and repentance.

Live as a witness both of happiness and misery. Don't identify yourself with any sort of happening – be it good or bad. The joy of sadhana alone should give you satisfaction. No other kind of joy should take you off your heels, inasmuch as no sorrow should drag you down.

Success gives elation. Failure creates depression. This is the plight of worldly men. The sadhaka is neither puffed up by success, nor disappointed by failures. He considers himself as an impartial spectator of the tragedies and comedies of this drama of life.

Mental detachment will redouble the force of your sadhana. Try to practise impartial spectatorship. This will make your mind steady enough to receive and maintain the light of concentration.

Let the body live in the world. Let the mind rest in consciousness. Dedicate thy actions to him. Develop a spiritual smile within the recesses of your atma, experience immense joy and bliss within and without.

At this stage, when I am installing psychic links with you, your mind is wavering in the name of tyaga and vairagya. Beware! This is a trick of the mind. The mind is trying to drag you away. How then can you expect success in the absence of mental steadiness? Has it not been said that inner steadiness is a prerequisite on the path of yoga?

*13 April 1960, Raigarh*

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Light is by thy side; light is within; beyond the darkness. World perception is darkness. Self-experience is light. Purity of mind is light. Serenity is light. Viveka is light. Sorrow is darkness. Worry is darkness. Jealousy is darkness.

Passion kills the soul. Thoughts of various kinds kill spiritual stamina. 'Stop thinking' is the 'Open Sesame' of Ali Baba. The less you think, the greater you become. Control the thoughts by various means of pratyahara and concentration, such as work, japa, smaran and sadhana.

Inner peace is dynamic. Sleep and lethargy do not represent inner peace. Once it is obtained, nothing can shake the soul. Having obtained inner peace, one becomes powerful.

Shake off *alasya* and *pramad*. Be up and doing. Speed up. Where is the accelerator? Control *tamas* by proper diet, bathe twice a day and practise spiritual zeal.

*17 April 1960, Raipur (Rewa)*

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Spiritual life is not a matter for joking. Self-realization is not for fun. Yet it is the easiest of all tasks provided the *sadhaka* doesn't allow himself to be influenced by the effects of what is agreeable and disagreeable.

It is not only meditation which is responsible for self-realization; but it is mental status also which is as important as any other *sadhana*.

Whenever the mind loses the divine touch, it identifies itself with happiness and sorrow, thus becoming a victim of the three *gunas*.

Why after all do we lose our mental balance? Just because we become partners in all life's events; just because we become interested in all we come across; just because we have sufficient emotion in reserve for that which is worldly. In short, we lose balance only if we become one with worldly happenings.

Inner peace is of utmost importance. It is a pure state of mind. In this state the mind is of course active and alert, but does not act as a partner.

Inner peace is far beyond inertia. Sleep is not inner peace. Forgetfulness is not inner peace. Proper understanding is inner peace. Inner peace is not a state of unawareness of events; in fact, one can obtain it along with every knowledge of moments and events.

The path of sadhana is hard to walk upon. The path of the world is easier. The fruit of sadhana is eternal power. The fruit of the world is perpetual frustration. One is hard in the beginning; another is easier. The wise one chooses one of them, considering the fruits thereof. Sugar is sweet; but acts like acid. Neem is bitter, but kills poison.

However, worldly happiness is quick in bearing fruits. It is quite intelligible. It is easily attainable. It has charming landscapes and glamorous ups and downs. It is full of flowers and fragrance. It is blissful. Passion, greed and attachment are its magical chantings.

Spiritual life is long, strenuous, barren and fruitless at its very outset. It is a plunge into the unknown. Its rewards are beyond intelligence, therefore, uncertain. One has to strive, strive and strive – sometimes for lives and lives together. It needs constant vigilance and care. It is a mission fit for heroes. Cowards and timid people will find it terribly hard and hot. Bold and brave soldiers alone can undertake this mission. Emotional and passionate individuals will find it troublesome. After all, who can bear the rigours of vairagya?

But with all that has been said, it is an irrefutable fact that spiritual life alone is the ultimate destiny of all. And knowing thus, when we embrace spiritual life, we must keep this fact before our mind; that activities are not to be given up and responsibilities are not to be shirked. An uphill task! Isn't it?

Actions and responsibilities do not bind the sadhaka who takes over the part of a witness. Actions and responsibilit-

ies do not bind the sadhaka if he doesn't identify himself with the effects of agreeable and disagreeable. One need not strive to give up duties. On the other hand, duties themselves leave a man when he becomes considerably free from samskaras.

This truth must open your eyes, my child! Your soul is taking flight. Let nothing interfere with its speed. Even a little ashanti will completely undo the great achievements you have made so far.

While living amidst all, yet living in the inner chamber, live thou in both the chambers. While talking to all, yet maintaining inner silence, talk thou in both the languages.

Shake off the dust of influences. Wash your mind of all the mental dirt in toto. Revive your zeal, aim and faith. Regain inner happiness. Dissociate mentally from both good and bad. Go on working physically as you have been instructed beforehand. Neither passion nor anger, neither sorrow nor pleasure should betray you. Your God is in you. He is in all. For him alone you work. For him you eat and live. This jnana should sustain your zeal, aim and faith.

Don't worry about the weight reduction. It is natural. Old toxic matter is going out. Finally new and pure matter will be added to your body. Take proper care of your diet. Roti, milk, saag, etc.

Summer is in the offing. Stop halasana. Minimize paschimottanasana. Stop bhastrika. Continue uddiyana. Sirshasana – ten to thirty seconds will do. Continue all other asanas. Take a bath twice daily in the morning and evening. Take milk also. Reduce or stop tea totally.

Ye sadhaka, don't care if no one gives you recognition. Don't strive after gaining importance. Don't at all worry what others say about you. Whether the world approves of you or not, don't waste time thinking rubbish, please!

*17 June 1960, Amarkantak*

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Your letter of confession of your mental depressions and disturbance. I am so glad that you have at least judged yourself. Please take care of your mind and health. Mind and body sustain the soul. Constant work and mental engagement keep the inner instruments in order. Arguments and reflections weaken the mind. Feelings and opinions are detrimental to normal progress in life.

Meditation opens the gate. It links the mind with the past, present and future. It develops willpower and the power of personality. More about meditation is to be experienced personally.

Man lives in vain hopes. He doesn't perceive the will of the divine in the proper light. He wants to solve matters according to his own marji (wish) and prejudices. Why not obey the commands; for there alone lies happiness? Leave everything to be worked out by his mercy.

We want events to move according to our personal choice. So we suffer and repent and live a dead existence with frustration all throughout our life.

How easy and cheap and light it is to say, "I love God; I love guru." How hard is it to withstand the unpleasant tests. Still we crave for grace.

Let us, therefore, revise the chapter of our life thoroughly. Let us eliminate disturbing and horrible mistakes. It is never too late to rewrite history. We still have time to repair the car. There are still many chances for us to wake up, rise and realize the goal. Let us not become hopeless. Let us not lose courage. So long as there is life, let us revive it.

*21 June 1960, Amarkantak*

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Mental equilibrium is a preliminary process to sadhana. Divine grace descends upon those who have perfected mental poise.

The most difficult of all yogic practices is that practice wherein the aspirant realizes and sees his mysterious role behind all trials and discomforts.

Trials and tribulations are but the forms of his grace. They serve as a barometer to indicate the seriousness and grossness of imperfect personality. But for trying conditions, one couldn't gauge one's personality.

Samskaras of the past have to be fried up. Disease, discomfort, disturbance, insult, unpleasant situations; all these help one to purge foreign matter from the soul.

God creates every event with a great purpose behind it. Wise men don't oppose it, for they know his mission.

Know ye this truth very well; that praise and appreciation and love and recognition have only stood in the way of your spiritual progress. Still you crave for the same. What nonsense!

Fortunate was Christ who was crucified.

Fortunate were Socrates and Mansoor; what about Mira and Dayananda?

How unfortunate are we when we find ourselves allured by praise and favours, flowers and merits!

Misfortune unsurpassed! When trials come to our door, we cry out aloud to help us kick them away. Yea, we only kick divine chances. So do you understand!

Satyam feels his grace and mercy when tempests try to move him. Oh yes, Satyam thanks all of them because they come to judge and confirm his strength. You call them *shoes*; I call them *flowers*.

Flowers! Verily, they are the destroyers of my soul.

Abuse, insults, injuries, taunts, harassment, discomforts, etc., have strengthened my personality. Let me repeat my mantra, which my guru whispered into my soul:

*Adapt, adjust, accommodate;*

*Bear insult, bear injury; highest sadhana.*

Can you install and effect psychic communications under such disturbing conditions? Brave you are, if you can.



What after all do you want? You are not clear. Fogs all around. Your peace is challenged. Your sadhana is challenged. You are meeting defeat after defeat. You wish no opposition and yet like to be called a hero. Hurrah, did I teach you all this so far? You have failed very badly in the first paper of 'Mental Equilibrium'.

*Shanti! Calm! Poise!*

Unruffled quiet. Enter inside. Repeat his name. You are a brave child. Utilize the present defeat in perfecting your mental base.

To err is human. It is willed by divine force. It yields a fine reward if only you do not repeat the old mistakes. Can you imagine a lotus without mud, a pearl without the oyster? From mistakes comes immense purity.

Guru Poornima! Revive the zeal. Refresh the mind. Dedicate anew. Resolve tangibly. Test your sincerity, love and purity; offer your restlessness, unquiet, etc., to me.

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*13 July 1960, Neemgaon (Maharashtra)*

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The 16th is your birthday! Be in tune! The 16th is the day of constant and ceaseless sumiran. The 16th is the day of the birth of a new vigour and zeal for sadhana. The 16th – a reminder, an accelerator and yet a fresh push. The 16th – calm and peaceful!

Nothing is stationary in life. Disturbances as well as dissatisfaction are mental reactions. They pass away even as winter clouds. They flow like a stream into a river. They are lost in the past.

Real life is beyond the limits of the mind. Everlasting ananda is far beyond the mind. Mind is the seat of various pleasant and unpleasant feelings. Mind is the womb of sukha and dukha. Mental balance is a sadhana; it is a means to another end. Even as japa is a means to pratyahara for good dharana, likewise mental balance also is an essential item of sadhana in pratyahara. Equilibrium is different

from endurance. It is a quality of understanding the futility and perishability of every type of event. Equilibrium is that quality when your *self* has become a witness of all events. So long as you consider yourself a doer, you must enjoy as well as suffer the consequences.

Life is a sarai. Relatives are but travellers. Nobody can help you spiritually. If you do not empty your mind of all thoughts, you will not attain his grace. Various thoughts are obstacles. Thoughts regarding work alone are not obstacles. Daydreaming will delay the yogic process. Recollection of joy, etc., will draw you back.

On the eve of the 16th, I wish you a successful meditation.

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*1 September 1960, Neemgaon*

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That voice which you heard during concentration was a faint expression of your inner voice. That will get clearer as and when you make progress.

Yes, your motor is now in speed. Fear not. You *have* to realize. Nothing can harm you even a bit. Charge your mind with faith and confidence. Please be aware of *that* power which is evolving in you day by day and which has begun to work through you. Now most things are being done by that power.

So, you are becoming free from the notion of doership.

At any cost, maintain perpetual equilibrium in life.

The force which was sleeping in you is waking up. It is gradually possessing your being. Ultimately it will possess you in full to the extent that you will not even remember yourself. Guru is always blessing you. He is eager to see you enlightened. I am glad that you have so intelligently followed the preliminaries and higher courses of yoga. What remains now is realization.

Mental as well as physical purity are essential. Become thick-skinned. Continue mental japa all throughout. Constant and ceaseless awareness is the way. Mind is to

be rendered free and immune from all shocks. Ever calm, happy and cheerful! Every leisure is to be utilized for a flight in the spiritual land. Every minute is precious for a yogi. Every second is precious for a real sadhu. Time is fleeting; therefore, let us stop unyogic thinking. Maintain yogic introversion all throughout. No holiday from sadhana; no reserved hours for sadhana; regular, constant, unceasing and in various ways. No reflection on the past. No anticipation of the future. Always in the present, immediate present.

Plug your ears smoothly with clean cotton during nada yoga abhyasa. This is for the night-time practice. This provision will avoid shoulder strain. Japa and pranayama together in equal proportion along with plugging the ears will help you. You can do that in the morning also if you like and need to.

Keep unceasing engagement please. Have unbreakable peace and tender devotion. Be deaf to the world. Kill curiosity. Strength, beauty and peace! Feel it within thee.

Never sleep as others do. Lie down and meditate. Let sleep come through meditation. Beware that your thoughts don't loaf and roam aimlessly when you lie down to sleep.

# Yoga Initiation Papers



## YOGA INITIATION PAPER: ONE

### 1. Meditate daily on the 'faith culture':

1. An infinite power is in me, which I will realize.
2. I am God, the supreme power.
3. My guru and I are ONE. He is in me, I in him.
4. I don't worship numerous gods. I don't pray to anyone.  
I have in me the power of powers, which I will realize.
5. I am dedicated; I am devoted.
6. My thoughts can work miracles.
7. I have a miraculous power in me.
8. I am omnipotent, omniscient and omnipresent.
9. I have unshakeable faith that I am *that*; I will know this truth through intuition.
10. The day I transcend empirical consciousness by merging the mind in *me*, I will know *myself*.

### 2. The whole 'sadhana course' is in six steps:

(a) initiation, (b) concentration, (c) meditation, (d) re-initiation, (e) realization of atma shakti and (f) transcendental experiences.

### 3. Be guided by your resolutions:

1. I resolve to realize myself.
2. I resolve to be constantly aware of my guru, goal and mantra.
3. I resolve to meditate twice every day.
4. I resolve to practise asana and pranayama once every day.
5. I resolve to practise japa, prayers, introspection and self-analysis every day without fail.
6. I resolve not to be puffed up by the progress I make in sadhana.
7. I resolve to cultivate in myself divine virtues, viz., humility, love, service, forgiveness, forbearance, patience, perseverance, adaptability, etc., and to eradicate negative qualities, viz., anger, irritability, jealousy, narrow-mindedness, etc.

8. I resolve never to bow down to demi-gods and cemeteries and dead spirits.
9. I resolve never to exercise my willpower until I am re-initiated.
10. I resolve to be true and faithful to my sadhana, guru and myself.
11. I resolve not to waste a single minute in useless pursuits.
12. I resolve to live like a lotus in water, like a boat on a river, like the soft tongue in between two sets of sharp teeth.
13. I resolve to strive to fulfil my mission, while serving the society and family.
14. I resolve to give up non-vegetarian diet for good.
15. I resolve to give up visiting movies.
16. I resolve to study spiritual literature and attend religious congregations.
17. I resolve to avoid undesirable company, long discussions and obstinate conversations.
18. I resolve to be stronger still.
19. I resolve to keep this truth before me that whatever happens happens for the supreme good.
20. I resolve to refrain from criticism and ill-will.
21. I resolve to practise celibacy throughout my life.

**4. Do not worry about the following:**

(a) transmigration, (b) spiritualism, (c) ceremonies, (d) sin and merit, (e) gods, goddesses, spirits and evil forces.

**5. Please be more particular about:**

(a) love unto him, (b) dedication unto him, (c) faith in him, (d) power in yourself, (e) purity in yourself, (f) magnetism in yourself, (g) personal strength in yourself and (h) mental equilibrium.

**6. You have to realize within you the following:**

(a) the shakti, (b) the siddhis, (c) inseparability from him, (d) the way to *use* the spiritual power.

**7. Please note in a nutshell: What is realization?**

1. Perfect merger of mind in the meditational object.
2. Talking to him in meditation.
3. Receiving guidance and experience from him in meditation as regards samadhi.

**8. A few of the symptoms of progress in spiritual life:**

1. Objective experiences will not penetrate into the self.
2. The ideal of *upasana* will become clearer still.
3. You will become unaware of everything except the form of Ishta during that stage of meditation.
4. You will feel that the form has at once become conscious, living and moving.
5. Love will grow; passions will begin to subside.
6. Serenity will begin to prevail; hypersensitivity will be overcome.
7. You will never be disturbed either mentally or ethically.
8. A golden-yellow colour will begin to manifest around the form during deep meditation.
9. Sometimes you will materialize thoughts to your surprise.
10. Doubts will be cleared in meditation.
11. Whatever you say to the form will be communicated to your guru.
12. The person you think of will *at times* feel like coming to you.
13. The thing you desire will be *somehow* brought to you.
14. You will feel a peculiar lightness soon after you come out of meditation.
15. The speech will grow melodious and eyes lustrous and mind calm.
16. *At times* you will receive portents of future events, even without any intention on your part.
17. Those you come across will be drawn by your personality.



**9. These are some of the cautions which you will have to keep in mind:**

- Even if you have any knowledge of occult power developing in you, you should be *careful* that you don't exercise it, at any cost.
- Experiences of sadhana must be considered as 'top secret'.
- Desires for personal gain should be given up.
- Willpower should never be used *except* in the progress of sadhana.
- Don't look intently at anybody.
- Never indulge in palmistry, astrology and propitiation of various gods.
- Never believe in an unalterable destiny, or prarabdha.
- Don't discuss the topic of your sadhana before anyone who himself is not a sadhaka.
- Never meditate between 12 and 4 at night until you are re-initiated.
- Even if you have to attend rituals and spirit-ceremonies, do it without being in tune with them.
- Be prepared to discover the divine light and power unintimated.
- Don't fast and don't overload.
- Don't be receptive to criticism.
- Whatever others might say, you mind your own sadhana.
- Don't act or put on a show of being a sadhaka or a yogi. Weave around yourself a defensive wall, which will not allow others to know that you have the power and light. *Never, never and never* should you allow others to know about your sadhana and siddhi.
- Remain indifferent to praise and blame.
- Don't open a shop of 'blessings'.
- Use common sense at every step of yoga sadhana.
- Be aware that you are developing a great spiritual force within. *I repeat it once again.* 'Be aware that you are developing a great spiritual power within.'

## **10. Special instructions:**

1. You need not do mantra writing if you feel like sitting more for meditation.
2. If you cannot visualize your meditational object with closed eyes, then practise trataka with open eyes on the picture.
3. It is always good to keep a set of geru coloured clothes for sadhana.
4. Dinner must be taken by 8 p.m. at the latest. Delayed dinner interferes in meditation.
5. Practise meditation after yogasanas and pranayamas.
6. Don't discuss matters related to sadhana with obstinate persons.
7. There is no harm in shedding tears during prayers; but that should be done without being noticed.
8. Don't be particular about facial beauty.
9. Don't be lost in adverse conditions.
10. The main concern of a sadhaka is his sadhana. He who concerns himself with other matters is an extrovert. Such a sadhaka can't succeed in sadhana.
11. There will come a stage when you might get stray visions pertaining to your previous life. Unless the visions are thrust upon your mind forcibly, you should always take them to be serious impediments.
12. Don't analyze, recapitulate and believe in dreams or visions.
13. You are ceaselessly radiating 'thought currents' and receiving them as well. The only thing you are required to do is to realize this fact very well and believe in the potentiality of thoughts.

If you entertain sympathetic thoughts for somebody, you are emitting similar radiations which are received by his spirit, although his conscious mind is not aware of inner happenings.

If you have not trained your spirit, you will constantly receive various radiations even in deep sleep.

By the practice of sadhana, you create a defensive force against those incoming thought currents. At the same time, you contribute a high frequency to your own thoughts.

### **11. How to write a diary of spiritual progress:**

A diary should tell a saga of spiritual effort. It should be a vehicle of the self. Not for artistic style, or display of one's experience by way of publication should one write a diary. We should write, if at all, from inner necessity.

Your diary must be a collection of inspiring auto-suggestions and ideas. Here is a sample:

“Even as butter is hidden in milk, likewise light and power are hidden within this body. I am light and power. I am not this body, not this mind, not these senses.

“Even when I am profoundly asleep, the experience of bliss and existence remains intact. This proves that in the absence of all sense activities also, the light and power remain unaffected.

“I am all-powerful. I am that infinite light which permeates everywhere. Sins don't contaminate me. Pains don't touch me. Injuries don't hurt me. A sword can't kill me. Water can't drench me. Fire can't burn me. I am an unchangeable and permanent wall upon which the changing scenes of the world come and go. I am *one* as well as *many*. I work through infinite hands. I eat through infinite mouths. I look out through infinite eyes. I am the life and protector of the infinite universe. I give light to the sun. I love all, for 'all' are nothing but 'my own self'.

“When I am in meditation, I feel that there is a magazine of infinite power in me. I am the knower of past, present and future. Within me is the microscopic film of ages and ages. I am beyond death and birth, beyond time, space and objects. I am infinite, immortal, bliss, wisdom and light.”

This is a sample. It is this way that you will have to write your diary. Don't write about social problems. You can even express your feelings for your Lord. That will help you a lot. You can even describe various modes and shapes of your

beloved Lord. In short, anything concerning sadhana must be the items of your diary. Reading the diary will help you for meditation.

## **12. How to pray:**

You should pray in all love, humility and confidence. The prayer mixed with emotion and feeling is at once heard and fulfilled. Don't simply utter Sanskrit slokas which you don't even understand. Pray unto him like a child. Remember any event of your life when your prayer was heard and fulfilled. Recollect that state of your mind.

Pray with perfect faith that he will listen to your prayer and fulfil it. Never pray for trifling things. Pray unto him for strength to face life. Pray for viveka, vairagya, love and service. Pray for purity of mind. Pray for meditation and celibacy. Pray unto him to come face to face and reveal knowledge unto you. Have faith that he is all-merciful and a kind father, and that he will give all you ask for. Pray to understand his merciful acts and loving blessings. Pray unto him for quick spiritual evolution. Pray unto him in all *love, faith and emotion*.

Now that all the preliminaries are over and you have been initiated into the order of yoga, Satyam wishes you a happy and absorbing spiritual career, and accepts you into his fold.

## YOGA INITIATION PAPER: TWO

### 1. Message to the sadhaka:

*In fact, the power is in you  
what you need is confidence,  
and a little practice.*

*Even now, you have that power,  
though it lies unseen;  
realize that power  
through direct intuition.*

*Within you is the wisdom!  
Dive deep, go in,  
and you will realize the pearl!*

*If you concentrate and meditate,  
you will see the truth actually.  
That is siddhi!*

*Whenever you think,  
think confidently;  
be sure whatever you think  
must come to pass.*

*You have to realize the highest,  
minor siddhis cannot guide you;  
hold this knowledge  
to sustain your practices.*

*Let the form become abiding  
and awareness perpetual,  
then you will see the Light.*

*Form will become conscious;  
this is the symptom of progress,  
this is the key.*

## **2. Twenty hints for an aspirant:**

1. Self-realization is your goal.
2. Awareness of the goal will maintain your spirit for sadhana.
3. Be regular and punctual in meditation, asanas, pranayama, prayers and self-analysis.
4. Meditate in padmasana (or siddhasana).
5. Don't meditate when you are very tired. Avoid exertion.
6. Speak less. Stop loose thinking. Reduce your necessities.
7. During any physical illness, sumiran alone will do. No japa and no meditation; no asanas and pranayama.
8. Try to practise mental kirtan. No lip service. Merely imagine that the sound is being produced in the brain. Do only a little in the beginning.
9. When the sadhaka is sure that his spiritual zeal won't diminish, and that he can meditate 'without efforts' he should avoid intellectual big talk.
10. He should consider his 'aim, faith and success' alone as the first and last thing.
11. Like an arrow which has been let off, the sadhaka should have, strictly speaking, one way and one sadhana.
12. The sadhaka should not confuse himself with many aims under the garb of catholicity and broad-mindedness.
13. The sadhaka should be careful not to compile various ideas which come from different sources of philosophy and usher in intellectual chaos.
14. That sadhaka who consults books and forms his mental structure in accordance with the ideas contained in various books will find it really hard to achieve the power.
15. That sadhaka who has been properly initiated and instructed in the science of sadhana and yoga should have nothing to do with various scriptures, beliefs, orders and congregations.
16. The sadhaka should never change the course of his sadhana, never express it unto others, never analyze it intellectually.

17. That sadhaka who has been properly initiated and instructed in the science of sadhana and yoga shouldn't be emotionally moved by petty idols, temples and dualistic notions of reality. It is only after he has been established steadfastly in wisdom that he is free to act as he likes.
18. A sincere sadhaka, who is already in practice, should not have shastra vasana. It will destroy the tempo of his sadhana. It may even subdue his faith. In the course of time he reveals scriptural knowledge from within. He can discuss even without consulting any scripture. He can understand things by himself. He should patiently wait until intuition is awakened in him.
19. Even if there are hosts of defects, concentration will certainly overcome all of them. There is only one thing which should be entirely removed. That is the trait of jealousy. So long as one has jealousy in his heart, spiritual powers and meditational progress will do more harm than good. Siddhi, which is a direct result of self-purification, is really good and liberating. Therefore, understand that thorough purification is essential.
20. Fashion makes the vrittis extrovert and body-conscious. The sadhaka should remain contented with decency. One has to eliminate a certain type of fashion. Female sadhaka yogis should therefore keep their personalities free from emotional charges. They should neither receive nor emit vibrations of attraction and repulsion. The simpler the personality, the quicker the progress.

### **3. Aim, faith and success:**

Adopt, decide and retain your aim throughout everything. Also, infuse and express faith sincerely. Constantly bear in mind that 'certainty about success leads to success'.

### **4. A few words about worldly success:**

It goes without saying that everyone, in his inner core, wants worldly success even though he may outwardly appear

indifferent to it. He who has taken to yoga sadhana is bound to be successful in every field. He need not even wish to succeed. Then what? He has just to be sure and definite about his success in the work he has undertaken. He should 'relax his mind', while 'feeling sure' about his success. Indifference and relaxation coupled with definiteness and surety lead one to success.

A sadhaka can exert his will to bring about the desired success, but that might oppose nature at times, which is not at all desirable until he has followed the whimsical steps of nature and until he has developed in him 'a power', which can turn the steps of nature without causing any harm to anyone in the least.

Certain worldly success may prove to be a great obstacle in yoga sadhana. Therefore, it is always better to acquire knowledge of nature at first.

Surrender to guru or God is the easiest way to ensure mental equilibrium as well as worldly success. Therefore, I say again, "Simply resign to his will." This is the way, *the secret*.

However, there comes a time when the sadhaka has every right to bring his own full-fledged power into operation for the good of many. But that is possible only after re-initiation. Re-initiation is possible only:

1. After successful meditation.
2. After jealousy is burnt in toto.
3. After a few spiritual experiences during normal life or meditation.
4. After one has developed abundant altruism in oneself.

### **5. Grace of God and guru:**

O sadhaka, if you want to attain the grace of God, *empty yourself of all worldly thoughts and take his name with every breath*. Surrender yourself unto him. Carry on the spiritual practices as instructed by your master with faith, love and sincerity. You will attain his grace.



## **6. Guru and disciple:**

They are physically *two*. They will remain two. They are spiritually *one*. This will be just realized.

## **7. About the guru:**

He has three aspects:

1. Physical body (perceived by the senses).
2. Mental radiation (received in sadhana).
3. Conscious form or chinmaya vigraha (seen in meditation only).

The physical body is seen only when one is awake. Mental radiations are felt during waking and sadhana. The conscious form is seen only during meditation.

## **8. About a disciple:**

An advanced and receptive sadhaka is always in tune with the guru. Rather his mind thinks just the thoughts it receives from his guru. Successful sadhakas see the conscious form in meditation and get their doubts cleared, wisdom unearthed and the light revealed through the medium of that form of the guru.

## **9. Duration of sadhana:**

(a) Love and sincerity, (b) clarity and faith, (c) practice and control alone decide the duration. You may merge in meditation at any moment. Be prepared.

## **10. After successful meditation:**

If successful meditations are repeated day after day following the first merger, the sadhaka should temporarily withdraw himself completely from normal activities until the re-initiation has taken place.

If meditation culminates even once, one should withdraw oneself from normal activities just for a day or two until the first overwhelming has subsided. Even after the first culmination, meditation should be regularly continued for the remaining eleven days. The happiness at this stage is

beyond limit; normal consciousness is completely taken over by that limitless bliss. Hence this caution.

Re-initiation must follow within eleven days of the first successful combination. Better if earlier.

That sadhaka whose guru is no more alive should find another master of the same order for the purpose of re-initiation.

## YOGA INITIATION PAPER: THREE

### **1. Thought communication:**

My thoughts are reaching you; your thoughts are reaching me. Our inner consciousness is in tune with your thoughts. But since we haven't connected our outer consciousness with the inner one, we are unable to express or understand those radiations on our conscious plane.

Concentration and meditation will effect that desired connection between the outer mind and the inner mind. When that is over, you will simultaneously receive my thoughts on your conscious plane, as soon as they are received by the inner apparatus.

Whatever the mind thinks is of a refined quality. It is not gross. The ordinary mind is still not capable of converting those refined and subtle radiations into gross experiences.

During normal conditions, the mind is connected with the ten sense perceptions; but naturally it is disconnected from the inner consciousness, which is receiving constant thought radiations through its all-pervading sources.

Now we have to connect this consciousness with the *inner* one. This is possible only when the senses have been withdrawn towards *that* consciousness by any method.

No sooner are the sense perceptions introverted in concentration and meditation than the two faculties of the jiva get plugged into each other. Now the sense perceptions are merged into inner consciousness, and rendered subtle enough to conduct those thought radiations into the arena of the external mind.

Thus when the mind and senses are introverted towards the centre or inner consciousness, then the thought radiations (towards which the inner consciousness is ever receptive) are conducted towards the outer consciousness, or the mind. When this is done, you naturally become capable of understanding, following and perceiving those radiations which I send on the plane of the indriyas, or through the gross external perceptions.

What your *inner consciousness* receives from me are subtle *radiations*, and what your *mind* is capable of thinking are *thoughts*. In order to transcribe radiations into thoughts, you have to reduce thoughts into a finer stuff by the practice of (a) withdrawal, (b) concentration, (c) meditation, and (d) samadhi.

Now that your mental thoughts have been converted into a form of *consciousness*, it has become capable of receiving, understanding and expressing those *radiations*.

When this is practised for a pretty long time, you will be able to undergo this process *at will*, even while you are outwardly conscious.

Of course, in the beginning those experiences are assimilated and understood, only to be forgotten during the wakening of sense consciousness. At a certain stage those experiences are remembered in the wakening of sense consciousness, like distant dreams.

When a sadhaka is blessed by his guru, he simultaneously receives and expresses those radiations or experiences even during the period of awakened sense consciousness, not to mention the experience in samadhi!

## **2. Phases of consciousness:**

The mental condition at the wakening of sense perceptions may be termed as 'extrovert consciousness'.

The mental condition during the processes of concentration and meditation may be termed as 'introvert consciousness'.

The pure condition during samadhi may be termed as 'inner consciousness'.

These again may be termed as mind (thoughts), chitta (sensations) and jnana (knowledge) respectively; or in other words conscious, subconscious and superconscious.

## **3. What is extrovert consciousness?**

The condition of mind, when experiences take place through the medium of the ten senses, the fourfold mind

and the five pranas (nineteen in all) is to be known as extrovert consciousness. This consciousness is responsible for experiences in the waking condition. It hasn't got the capacity to be in tune with subtle thought radiations. It is technically termed *bahir mukha vritti*.

#### **4. What is introvert consciousness?**

The condition of mind when sense perceptions and mental activities are united in one thought current, and when the mind experiences irrespective of the presence of gross objects, is known as introvert consciousness. This state is materialized in true concentration and achieved fully in deep meditation. At that time it is not receptive to gross perceptions. It is a state wherein sensations are in full swing, and wherein there is but one idea, one form and one sound. It is technically known as *antar mukha vritti*.

#### **5. What is inner consciousness?**

The condition of mind when no sense perceptions, no mental sensations and no idea, name and form remain is known as the state of inner consciousness. At that time it is not in tune with gross sense perceptions. It is a state where suprasensual intuitive radiations, light and sound are experienced. This state is a direct culmination of *dharana* and *dhyana*. It is here that the knowledge dawns. This is also known as *atma chetana*.

#### **6. Experiences in extrovert consciousness:**

Seeing, hearing, tasting, touching and the rest of the ten kinds of experiences that you have during the waking condition; then again thinking, desiring and wishing as you experience them every day. The whole life is an expression of this extrovert consciousness.

#### **7. Experiences in introvert consciousness:**

In the beginning, there are distractions of course. You are aware of external perceptions also. Gradually the external

objects diminish. The form of your Ishtam, his name or idea become clearer and clearer. There are scarce moments when you land in blankness as well. At times, there arises a strange feeling of ananda. At times you visualize lights of various colours. You also experience the form of your Ishtam, either glowing with a light, or getting fused into a flood of light. Then again you hear melodious, enlightening and unsounded Omkara. There are moments, when the surrounding space of your Ishtam is covered with numerous flowers of various colours.

At a certain stage, you might visualize men and women, places and things which you might have hitherto never seen or even thought of. This state is just a glimpse of your previous life. But such experiences are rare; usually one cannot remember them after returning to normal extrovert consciousness.

Various flowers of beauty, places of charm and men and women are seen. There are series of other experiences too.

There comes a stage when physical passions trouble and lower temptations try to assail. There is also a tendency to revolt against these practices.

### **8. Experiences in inner consciousness:**

No more sensations. Only the form remains; and this *form* is in tune with that *inner consciousness*. Now this form becomes what I call *conscious form* or chinmaya vighraha. This stage is a culmination of faith, sincerity and love.

All other experiences cease; one forgets even oneself.

It is through the medium of this conscious form that everything is achieved. One is blessed by this conscious form. He is informed, cautioned and prompted about events in life. He is guided and given knowledge about the matters desired.

At first, the experiences of this stage are not at all remembered when one reverts to sense consciousness. But gradually these experiences become vivid even during the gross condition of the individual. If reminded by the guru, one can render them vivid even earlier.

At this stage, wisdom dawns, power is achieved and light perceived. This pure consciousness is God or atma, which was called jiva because of its tendencies to perceive externally. No sooner is it introverted than it shines in its original glory.

### **9. Centres of concentration:**

(a) Central white spot of the left eye, (b) star within this spot, (c) space within the star and central white spot, (d) similarly regarding the right eye, (e) eyebrow centre, (f) left and right nostrils, (g) lips, and (h) the whole face.

### **10. Concentration on eyes:**

1. Look at the right eye intently. It emits brilliant sunrays. Look at the left eye intently. It emits soothing moonlight. The right eye is the sun. The left is the moon.
2. The right eye-star is the sun. The left eye-star is the moon.
3. The white spot in the right eye-star is the centre of the sun. The white spot in the left eye-star is the centre of the moon.
4. The space behind and around the right eye-star is the sunlit sky. The space behind and around the left eye-star is the moonlit sky.
5. Concentrate on the right eye first, left next. Concentrate on each of the eyes to such an extent that nothing else except the point of concentration is seen within your vision.
6. Start concentration on the white centre of the right eye-star first. That is the bindu. That will not only become distinct, but will also begin to revolve. Ultimately you will see nothing but a white spot. This white spot is the centre of the sun.
7. Then come to the central spot of the other eye. Practise as per item 6.
8. Now come to the right eye-star until you see nothing but the star with a centre. Similarly, concentrate on the left also. The right is the sun, the left is the moon.

9. Now concentrate on the right space first, left space next, as sunlit and moonlit skies respectively.
10. When the concentration on the white centre of the star has become keen and really successful, then the next step becomes somewhat easier. You can more easily concentrate on the star. When this too has become successful, then the third step becomes still easier.

This much about the concentration on the eyes. If this concentration on the eyes becomes successful, the rest will become easier.

### **11. Eyebrows:**

When the above has been accomplished, then concentrate on the eyebrow centre, *including* both the eyes also. This eyebrow centre is the seat of mystic energy, which gives light to both the sun and the moon (eyes). Imagine that the energy is flowing from the centre of the eyebrows towards both the eyes.

### **12. Nostrils:**

When this too has been accomplished, then include the nose, and concentrate upon it. The two nostrils are twin rivers of 'consciousness vitale' or vital energy. Concentrate upon them as the inflowing rivers of the life force, which are known as ida and pingala or Ganga and Yamuna.

Concentrate on the right first, then on the left. Visualize that the twin rivers of vital energy are flowing in through them.

### **13. Lips:**

Concentrate as it were upon four petals of a lotus dripping nectar drops. Nectar drops of inexplicable sweetness drip therefrom. They are also the seats of the divine smile. The colour is pink. They are four in number. Concentrate upon them as four lotus petals, pink in colour, sweet of smile and the seat of nectar drops.



#### **14. Face:**

Now you can visualize the whole face as the brahmanda, having over its round space the sun, moon, Ganga, Yamuna, central energy and lotus petals.

Surrounding the face, there is an aura, a beam of light.

This much for concentration with eyes open and with the picture present in front of you. Concentration, ideation and japa should go on simultaneously, sa vichara japa dhyana.

#### **15. With closed eyes:**

When it is quite dark and there is no light at all, then repeat the above processes serially on the mental screen, with eyes closed. Practise it gradually according to the sequence of concentration as mentioned previously. Ultimately visualize the whole face.

*Note:* If of course you can visualize the whole face without any effort, then you need not go into these rituals.

And if you have developed your own process of concentration, then also you need not go into these rituals.

#### **16. Conclusion:**

When all the processes are complete, then the whole face will become distinct on the mental screen. You can see it surrounded by a glow of astral light.

Although the whole form is also good for sumiran, still the clear conception of the face alone should be considered as a prerequisite. When the face has become distinct on the mental plane, then you can conceive the whole form at will. If you find the full form coming easily and automatically, no harm; go on.

Since the face is the centre of power, we aim at making the face as real as reality itself. The face is the seat of light, power, blessing, wisdom and beauty. It is an expression of atma. When it has been rendered clear in meditation, all results are achieved. The face is an emblem of purity, serenity, love and attraction.

## YOGA INITIATION PAPER: FOUR

The mind is like an ocean. Thoughts are like waves arising therefrom. Your duty is to calm down these thoughts by japa, concentration and meditation on your Ishtam. Concentration will lead you to meditation where there is only one thought of Ishtam. Faith, self-control, awareness, intense practice, surrender and absence of experienced sensations of all types enhance the success in concentration.

It is essential that the meditational object (dhyeya) is one, constant and lovely. You should remember it well that you really believe in the divinity of your Ishtam.

No thought should interfere with rupa sadhana and nama sadhana. The entire attention is to be concentrated on japa and dhyana. When this is practised unceasingly, then the real steadiness comes. You should neither lose courage, nor should you be unpunctual.

Attraction towards painful and pleasurable experiences should be abandoned in toto. Every work is to be done by the body, indriyas and the routine mental mechanism. Every perception is to be limited to indriyas and manas alone. When one dissolves one's atma from the mind and indriyas, he attains real vairagya. Vairagya is not physical inactivity, nor is it absent-mindedness. It is just a topsy-turvy change in one's own attitude towards repulsive and attractive experiences and their bases. Just remain a witness. Then see, work and think.

Normal duties need neither be minimized nor stopped. They do not come in the picture at all. When the atma is separated, then actions and mental workings do not bind the sadhaka. When the sadhaka brings in the bhava of instrumentality, his mind is not at all affected. It is for *him* and at *his* will and pleasure that the sadhaka should consider himself working, thinking and seeing. Thus he will be able to maintain himself even while working, thinking and seeing. Thus he will be able to maintain normal interest, intelligence and efficiency. What one needs in cultivating vairagya is

to consider oneself working at his orders and remain ever balanced in thought, word and actions.

This type of vairagya is essential in order to strengthen the powers of sadhana. This is the only way for a man to work for his spiritual enlightenment.

Physical illness, slavery to the senses and mental disturbances form the *first* obstacle.

Losing interest in sadhana is the *second* obstacle.

Carelessness and hurry-burry in sadhana is the *third* obstacle.

Heaviness in body and mind due to sleep and lethargy is the *fourth* obstacle.

Attraction towards and awareness of enjoyments and sense experiences form the *fifth* obstacle.

Considering one's own method of sadhana as improper is the *sixth* obstacle.

Unattainment of even elementary progress after a long term of sadhana is the *seventh* obstacle.

Instability of mind in any stage of sadhana is the *eighth* obstacle.

Apart from these few obstacles, there are those factors which one should know as impediments, disturbing the peace and bliss of one's mind. The greatest among the obstacles is to consider one's present condition as unfavourable, one's own progress as doubtful, one's own sadhana as defective, one's own life as hellish, and one's own normal avocation as opposed to his spiritual progress.

One should really realize that his meditational object is not merely a photograph, but a platform for the descent of the divine. He should understand throughout everything that the more he concentrates on the picture, the clearer his Ishtam will become. Let it become a truth of his mind that his Ishtam is everywhere, even though he is encased in a body for the favour of his bhaktas. The first and the last truth is that he should constantly be aware of this fact; that there is every truth in this saying: "*He will appear before thee in flesh and blood, reveal unto thee jnana and converse with thee.*"

When all vrittis pertaining to external experiences have subsided, and when one single vritti is prevailing throughout everything, then the sadhaka attains the pure stage of meditation. And when this stage of single vritti alone continues, and when no other thought or vritti is felt in the least, then one is said to have attained samprajnata samadhi. When the entire consciousness of the sadhaka is transformed into the form of the Ishtam to the extent that he is seen as clearly as anything, the ever-glowing darshan is known as samprajnata samadhi.

In the first stage, the form is seen as you see the picture. It means that you are still conscious of the external world. As soon as the awareness becomes single, and the feeling of love reaches its highest stage, and *no other than the beloved* is remembered, then the Ishtam, the immortal form of Ishtam, manifests before you as truly as you would like him to be. In fact, all this takes place in the state of wholesale merger and non-dual awareness. The form is the same whom you know, but so far you have not seen him on account of sensual and mental limitations. Now that you have reached that stage where your atma has become all-pervading because of the absence of sensual and mental limitations, you are able to see him.

As soon as the form is apprehended, he enters in the form. He is in front of you in that familiar swarupa you meditated upon. He is conscious, yet he sits or stands quietly. You keep on looking at him and he at you. This takes time. When you have looked at him for some time, emotions bubble forth, tears flow and mechanically you fall down at his feet.

The sadhaka should see *that* form continuously for not less than seven days. On the following day of manifestation also he should sit for meditation as usual. But instead of meditating on the photo, he should bring into his mind the scene of manifestation and thus awaken his awareness. This process should be continued so long as the deity doesn't come to you at any place instantaneously. If you are able to

see him at any time you *will*; then you should start conversing with him, and praying unto him. You can also repeat the mantra along with him.

No sooner will you sit for meditation at this stage than you see him in his usual posture in front of you. You look at him and he at you. Suddenly you break into emotions and bow down at his feet. He blesses and disappears. Now you come down to physical consciousness and faintly remember the experience as if it were a distant dream. Joy and ananda become boundless. Mind becomes calm, quiet and serene. The power of magnetism grows intense. The voice grows sweet. Your prayers are fulfilled and your questions answered. Beware that you do not exploit this achievement for personal and petty ends.

And there comes a stage where the lower self is completely transformed and the mental screens (fluctuations) are torn. Pure atma bhava dawns. The sadhaka becomes a siddha-master of his mind, senses and body. Knowledge emerges spontaneously. Revelation after revelation. He becomes powerful, full of wisdom, a kalpa vriksha, and a fit receptacle for Brahma anubhava, which is his final goal.

# Glossary

- Abhyasa** – constant uninterrupted practice  
**Acharya** – teacher, preceptor  
**Achintya** – that which cannot be thought of  
**Adhikara** – authority; ability  
**Adwaita anubhuti** – experience of non-dual consciousness  
**Ahamkara** – sense of I-ness; ego; centre of individual physical, mental and psychic functioning  
**Ajapa japa** – spontaneous repetition of mantra  
**Ajnana** – absence of knowledge; ignorance  
**Akshaya** – indestructible  
**Alakh** – that which cannot be seen  
**Alaknanda** – a tributary of the Ganga  
**Alasya** – procrastination; laziness  
**Amar Katak** – city in the central Indian state of Madhya Pradesh  
**Anadi** – eternal; having no beginning  
**Ananda** – undying felicity or bliss  
**Anasakti** – non-attachment  
**Antah** – inner  
**Antar mukha vritti** – introverted tendency  
**Anubhava** – knowledge derived through intimate, personal experience  
**Anushthana** – performance or accomplishment of an act; a resolve to perform sadhana with absolute discipline for a required period of time

**Aparoksha jnana** – knowledge gained through the medium of the senses

**Apnapan** – a sense of belonging

**Arati** – waving lights before a deity with reverence

**Ardha matsyendrasana** – half spinal twist

**Arre baba** – ‘hey father’

**Arre bhai** – ‘hey brother’

**Aroopa** – without form

**Asana** – traditionally a comfortable meditative pose for inducing steadiness; a specific position of the body for channelling prana

**Ashanti** – disturbed state of mind

**Ashoka** – one of the greatest rulers of India who reigned in the third century BC

**Ashram** – a place of spiritual retreat and inner growth through internal and external labour

**Ashrut** – that which cannot be heard

**Asthira manas** – the fluctuating and wavering mind

**Atma** – pure awareness; soul or inner spirit; the universal atma (paramatma) manifests as the individual atma (jivatma)

**Atma anubhuti** – experience of the inner self or atma

**Atma bhava** – attitude of spiritual awareness

**Atma chetana** – self-awareness

**Atma chintan** – self-introspection

**Atma eva idam sarvam** – the consciousness is manifested in everything

**Atma maya** – the illusory force of the self or pure consciousness, responsible for the creation of matter

**Atma shakti** – spiritual force of energy

**Atma smaran** – remembrance of the inner self

**Avadhuta** – one who is free from all worldly attachments or illusions

**Avidya** – ignorance

**Babool** – a thorny tree

**Baccha** – child

**Badarayana** – believed to be an incarnation of Vishnu, founder of Vedanta philosophy as expounded in the Brahma Sutra

**Baddha padmasana** – locked lotus pose

**Badrinath** – a place of pilgrimage dedicated to Lord Vishnu, situated in the Himalayas

**Bahir mukha vritti** – extroverted tendency

**Bahoorupiye** – one who assumes many forms; multi-faceted man

**Balakanda** – chapter in *Ramacharitamanas* describing Rama's childhood

**Bhagavad aradhana** – worship of the divine

**Bhagavat** – of God; name of a sacred text, one of the Maha Puranas

**Bhajan** – devotional song

**Bhakta** – devotee

**Bhakti** – intense inner devotion or love

**Bhastrika** – bellows breathing technique for increasing and purifying energy or prana

**Bhava** – inner attitude or feeling

**Bhavana** – development by means of thought; meditation

**Bhikshu** – a mendicant

**Bhrama** – illusion or erroneous perception

**Bhramari** – humming of bees; a kind of pranayama

**Bhu loka** – terrestrial plane of existence

**Bhujangasana** – cobra pose

**Bhuvar loka** – intermediate realm between heaven and earth

**Bilwamangal** – previous name of saint Tulsidas

**Bindu** – nucleus, source of creation

**Brahma** – one aspect of the Hindu trinity of divinity; creator of the universe

**Brahma anubhava** – personal experience of the supreme self

**Brahma Vidya gurus** – enlightened teachers with experience of Brahma

**Brahmacharya** – celibacy; redirection of sexual energy through yogic practices for spiritual experience



**Brahmacharya** – conduct suitable for proceeding to the highest state of existence, especially continence or control of sensual impulses

**Brahman** – supreme self

**Brahmanda** – cosmos

**Brahmanishta** – one who is established in the experience of Brahman or non-dual awareness

**Brahmashrotriya** – one who is well-versed in the subject of the supreme reality

**Buddhi** – intellect; also creative intelligence

**Chaitanya** – one of the great saints of Bengal who advocated bhakti yoga

**Chakkar baji** – futile acts, running around in circles

**Chalta phirta Rama** – seeing divinity in different forms

**Chandra nadi** – ida nadi or flow of mental energy

**Chetana** – consciousness

**Chinmaya vigraha** – consolidated form of consciousness

**Chinta** – worries

**Chintamani** – wish-fulfilling gem; also the name of the wife of Bilwamangal

**Chitragupta** – celestial record keeper

**Chitta** – inner faculty of individual consciousness; storehouse of samskaras or archetypes

**Conch** – shell blown like a trumpet as a rallying call, used in pooja or exoteric worship

**Crore** – ten million

**Daharakasa** – space within the heart cavity

**Darshan** – to see; spiritual vision; to have inner vision or blessing of the divine power

**Dayananda** – a reformer saint who lived in India in the 19th century. Founder of the Arya Samaj movement

**Devas** – literally means ‘illuminated ones’; higher forces or powers

**Devata** – lord, or one who is illuminated

**Dhanushkoti** – pilgrimage town in southern India

**Dharana** – concentration; sixth stage of ashtanga yoga

**Dharma** – duty; code of harmonious living; righteous path or act

**Dhobi** – person who washes clothes for a living

**Dhun** – melody

**Dhyana** – meditation; stage of introversion and concentration of mind in which the meditator and object of meditation come within close range of each other

**Dhyeya** – purpose

**Diksha** – initiation

**Draupadi** – wife of the five Pandava brothers in the epic *Mahabharata*

**Dukha** – pain, frustration, misery

**Durvasa** – sage known for his terrible anger

**Dwaraka** – city in western India to which Sri Krishna moved his capital

**Dwesha** – aversion, dislike

**Ekanta** – alone, by oneself, solitude

**Ek-rupa** – a single form

**Ganga** – river Ganges, the longest and most sacred river in India; correlates with ida nadi

**Garbhasana** – womb pose

**Gautam Buddha** – the illumined one; an enlightened sage who lived in India approximately 2,500 years ago, after whom Buddhism originated

**Gaya** – a place of pilgrimage in India

**Ghat** – funeral pyre

**Gita** – song; short for Bhagavad Gita, ‘Song of God’, one of the best loved and most practical scriptures explaining the twelve types of yoga; part of the historical epic Mahabharata

**Gokul** – town where Sri Krishna spent his childhood

**Gopis** – milkmaids; devotees of Krishna

**Govinda** – name of Krishna

**Grihastha** – householder

**Gunas** – qualities; the threefold aspects of prakriti or nature which are present in every form of creation; see sattwa, rajas and tamas, saguna and nirguna

**Guru** – dispeller of darkness; spiritually enlightened soul who by the grace of his own atma can dispel darkness, ignorance and illusion from the mind of a disciple

**Guru Poornima** – the first full moon day in the month of July when devotees pay homage to their guru and the guru meditates on behalf of all disciples

**Halasana** – plough pose

**Hamsa** – swan

**Hatha** – ‘ha’ signifies sun, ‘tha’ signifies moon, indicating the two forces of energy in the physical body responsible for all mental and vital functions

**Hatha yoga** – a system of yoga specifically dealing with the practices of bodily purification, in which the two forces of energy existing in the physical body are brought into harmony by a systematic series of practices, such as asana, pranayama, mudra, bandha and shatkarma

**Hiranyagarbha** – golden womb

**Holi** – festival of colours celebrated in spring

**Ida nadi** – major pranic/psychic channel in the subtle body which conducts mental energy throughout the body and mind, located on the left side of the body; the ‘tha’ of hatha yoga, indicates the moon or lunar force

**Indriya anubhuti** – sense experience or awareness

**Indriyas** – sense organs of cognition and action, ten in number; see jnanendriyas and karmendriyas

**Ishavasya Upanishad** – Ishavasya literally means ‘enveloped by God’; an Upanishad concerned with the supreme knowledge of divine immanence and all-pervasiveness

**Ishta devata** – tutelary deity; one’s personal symbol; form or vision of divinity

**Ishwara** – Lord, God; pure consciousness

**Jada samadhi** – root; fully established samadhi; solid state; unflinching

**Jagriti** – conscious realm; material world of the senses

**Jagte raho** – ‘stay awake’

**Jaimini** – name of an ancient sage

**Jala neti** – nasal cleansing technique using warm salty water

**Jana loka** – plane of seers and sages  
**Japa** – conscious and continual repetition of mantra  
**Japa sahita dhyana** – state of meditation which is attained through the continual repetition of mantra  
**Jiva** – individual soul  
**Jivanmukta** – term used for a soul who is liberated while living  
**Jnana** – wisdom  
**Jnanendriyas** – sense organs of knowledge, five in number: (ears, eyes, nose, tongue and skin)  
**Kabir** – 15th century mystic and poet  
**Kaikeyi** – one of the wives of King Dasharatha in the great epic *Ramayana*; mother of Bharata, stepmother of Rama.  
**Kailash** – holy mountain in Tibet  
**Kailash Mansarovar** – abode of Shiva, considered to be the cosmic centre of the universe; lake at the foot of Mount Kailash  
**Kalpa taru** – mythological concept of a wish-fulfilling tree  
**Kalpa vriksha** – divine tree  
**Kama** – passion  
**Kamsa** – a tyrannical ruler and Sri Krishna's uncle, whom he slayed  
**Kanya Kumari** – pilgrimage town in southern India  
**Kapalbhati** – breathing technique for purifying frontal lobes of the brain  
**Karana sharira** – causal body  
**Karma** – action; law of cause and effect; the sum total of man's destiny which determines the course of his life  
**Karmendriyas** – organs of action, five in number: hands, feet, larynx, excretory organs, reproductive organs  
**Katha** – story  
**Kaushalya** – Rama's mother in the epic *Ramayana*  
**Kedarnath** – a place of pilgrimage dedicated to Lord Shiva, situated in the Himalayas  
**Kevala** – only; pure  
**Khud garzi** – self-pleasing

**Kirtan** – devotional song composed of mantras  
**Kripa** – grace; kindness; blessing  
**Krishna** – eighth incarnation of Lord Vishnu, the cosmic sustainer; the principal figure of the Bhagavad Gita  
**Krishnalila** – enactment of the life of Krishna  
**Kriya** – creative action or motion; activity associated with knowledge and leading to perfection  
**Ksheer sagar** – limitless ocean  
**Kshetra** – field  
**Kshetragyar** – chief of that area  
**Kukkutasana** – cockerel pose  
**Kumbhaka** – breath retention  
**Kumkum** – vermilion  
**Kunti** – mother of the five Pandava brothers in the epic *Mahabharata*  
**Lagan** – physical or mental unity; total immersion in thought, word and deed  
**Laghima** – power of making the body light; one of the eight major siddhis of yoga practice  
**Lakh** – a hundred thousand; a large number  
**Laya** – stage of dissolution of mind where separation of body and consciousness is experienced  
**Lila** – divine play; cosmic game of consciousness and energy  
**Linga sharira** – subtle or psychic body that becomes particularly active during the dream state  
**Loka** – world; dimension or plane of existence or consciousness, seven in number; see bhu, bhuvar, maha, swar, tapo, jano and satya lokas  
**Lolasana** – swinging pose  
**Madalasa** – ideal mother who gave her new-born child the most sublime teachings of Vedanta  
**Madhavacharya** – 13th century philosopher who advocated the theory of *dvaita*, dualism  
**Maha loka** – plane of saints and siddhas  
**Maha mantra** – the great mantra; the mantra ‘Hare Rama, Hare Krishna’ is known as the maha mantra due to its universality

**Maha mrityunjaya** – mantra used for combating disease or death

**Mala** – garland; rosary

**Mamata** – maternal love; attachment

**Man bahalav** – recreation of the mind

**Manas** – mind; inner faculty which creates sankalpa/vikalpa, thought/counterthought

**Manas putra** – mind child

**Manasarovar** – literally means the lake of the mind; see Kailash Mansarovar

**Mandakini** – one of the tributaries of the Ganga

**Mandir** – temple

**Mansoor** – Sufi saint

**Mantra** – particular subtle sound vibration capable of liberating the energy and consciousness from matter

**Mantropadesha** – lecture on mantra

**Marga** – path

**Marga bandhu** – friend on this path

**Maryada purushottam** – ideal man

**Math** – religious institution

**Mathura** – capital of the Yadavas where Sri Krishna was born and reigned after slaying Kamsa

**Matsyasana** – fish pose

**Maya** – illusory force responsible for erroneous perception in man; the cause of the phenomenal world

**Mayurasana** – peacock pose

**Marji** – wish

**Mira** – female saint born in the early 16th century in Rajasthan, India; a great devotee of Lord Krishna

**Moha** – confusion

**Moksha** – liberation from the cycle of birth, death and rebirth

**Mouna** – vow of silence

**Mridanga** – a large drum made of clay, used as a musical accompaniment in India

**Nada** – subtle sound vibration; inner sound

**Nada anusandhana** – discovery of the subtle inner sound

**Nadi** – river; flow; psychic channel for the distribution of prana in the subtle body

**Nama** – name; divine name

**Nama japa** – repetition of the divine name

**Nama sadhana** – spiritual practice involving repetition of the divine name

**Nama sankirtan** – chanting the divine name

**Nama sumiran** – remembrance of the divine name

**Nara-Narayana** – the individual being and God

**Narayana** – the sustainer of the cosmos

**Nauli** – practice of rotating the abdominal muscles

**Nirakara** – formless reality

**Nirakara vadi** – one who believes in the formless reality

**Niranjan** – the unblemished one

**Nirguna** – beyond the three gunas; devoid of any qualities or limitations

**Nirvana** – enlightenment; samadhi; harmony between the individual consciousness and universal consciousness

**Nirvikalpa samadhi** – samadhi without even subjective patterns of the mind

**Nishkama bhakti** – devotion without expectation

**Nivritti** – retirement; cessation; return; see pravritti

**Nivritti marga** – attainment of self-realization through the path of non-involvement or renunciation

**Om** – cosmic vibration of the universe; universal mantra. (same as Aum); represents four states of mind: conscious, subconscious, unconscious and supraconscious or cosmic mind

**Om Nama Shivaya** – mantra dedicated to Lord Shiva

**Omkaara** – the syllable of Om

**Padahastasana** – forward bending pose

**Padmasana** – lotus pose; basic meditative pose in which one sits with the right foot resting on the left thigh and the left foot resting on the right thigh

**Pandavas** – the five brothers who form the main characters of the epic *Mahabharata*

**Pandit** – priest

**Param** – supreme; highest  
**Param ananda** – supreme bliss  
**Param hamsa** – supreme swan; title bestowed on one who is able to distinguish between reality and unreality, truth and untruth, consciousness and matter  
**Param purusha** – supreme being  
**Paramatma** – universal atma  
**Parasara** – name of an ancient sage  
**Parivrajaka** – wandering mendicant  
**Parloka** – the other world  
**Paschimottanasana** – back stretching pose  
**Pingala nadi** – major pranic/psychic channel in the subtle body which conducts the vital energy throughout the body and mind, located on the right side of the body; the ‘ha’ of hatha yoga, indicates the sun or solar force  
**Prajna** – intuition; revelation  
**Prakriti** – nature; manifest creation  
**Pramad** – procrastination  
**Prana** – life force; vital energy permeating and sustaining life and creation, both in the micro and macro cosmos  
**Pranayama** – yogic practices of manipulating and controlling the flow of prana in the subtle body, by control of the respiratory process  
**Prarabdha** – deep karmic influences; one of three types of karma to which the jiva is subjected  
**Pratyahara** – sense withdrawal  
**Pratyaksha** – cognizable by sight, visible  
**Pravritti** – involvement; activity; functioning; see nivritti  
**Pravritti marga** – attainment of self-realization through the path of total involvement  
**Prem** – love  
**Preshya mantra** – renunciation mantra  
**Pooja** – worship  
**Poojarin** – worshipper; temple priest  
**Pujya** – revered  
**Pukka** – solid



**Purascharana** – observance consisting of the repetition of the mantra

**Purusha** – pure consciousness; male principle; see prakriti

**Radha** – foremost devotee of Lord Krishna

**Raga** – attachment; one of the five afflictions according to Patanjali

**Rajas** – one of the three qualities of prakriti representing the dynamic, active state of mind and nature

**Rakhi** – a ceremonial thread that a sister ties on her brother's wrist as a symbol of her love and his acceptance to protect her from the adversities of life

**Rama** – divine name; often used as a mantra

**Ramalila** – enactment of the life of Rama

**Ramanuja** – a philosopher who advocated the Vishishtadvaita philosophy in the 11th century

**Rameshwaram** – pilgrimage town in southern India

**Rasa** – the blissful essence of love

**Rasagulla** – delicious Indian sweet made from milk and sugar

**Ravana** – demon king in the great epic Ramayana

**Roti** – a yeastless flat bread made in India

**Rupa** – form

**Rupa sadhana** – spiritual practice involving concentration on a form

**Sa vichar japa** – a meditation on mantra, not devoid of vikalpa or thought patterns

**Saag** – green leafy vegetable

**Sadguru** – true guru

**Sadhaka** – one who practises sadhana

**Sadhana** – spiritual practice done regularly for attainment of inner experience and realization of self, true reality and cosmic consciousness

**Sadhu** – a holy person

**Saguna** – within the realm of the three gunas; manifest state of higher reality, attributed with form and qualities

**Sahasrara** – the highest evolutionary centre in man situated at the top of the head, containing all the chakras within itself; thousand-petalled

**Sahita** – along with  
**Sakama** – worship performed with expectation of reward  
**Sakara** – with form  
**Sakya Muni** – Buddha  
**Sama Veda** – the third of the vedic texts, the Veda of chants and hymns, it deals mainly with devotion, worship and contemplation  
**Samadhi** – the fulfilment of meditation; supraconscious state of union between the object of meditation and the universal consciousness  
**Samprajnata samadhi** – samadhi experience with some kind of basis, content, centre, symbol or seed; culminates in seedless samadhi; see nirvikalpa samadhi  
**Samskara** – latent mental impression stored in the subtle body and subconscious mind as an archetype  
**Sandhya** – three conjunctions times of dawn, noon and dusk; spiritual practice performed at these times  
**Sankalpa** – spiritual resolve; willpower; also thought  
**Sannyasa** – spiritual surrender; an order of renunciation  
**Sanyam** – restraint; perfection of concentration; harmonious control of concentration, meditation and samadhi fused into one process by which the yogi can know the inner cause of anything concentrated upon  
**Sarai** – an inn  
**Sarvangasana** – shoulder stand pose  
**Sat-chit-ananda** – truth-consciousness-bliss  
**Satsang** – literally ‘in the company of truth’; meeting with spiritually minded people  
**Sattwa** – one of the three qualities of prakriti representing an equilibrated state of mind and nature  
**Satya loka** – plane of truth and reality  
**Satyam** – truth  
**Savitri** – one who brought her husband back from the dead; ideal woman  
**Seths** – rich businessmen  
**Sevak** – attendant; one who works with the feeling of devotion

**Shakti** – kinetic principle of consciousness; vital energy force;  
female aspect of Shiva or consciousness

**Shalabhasana** – locust pose

**Shanti** – peace, inner serenity

**Sharan** – refuge

**Shashankasana** – pose of the moon or hare pose

**Shastra** – authoritative treatise on any subject, particularly  
science and religion

**Shastra adhyayan** – practice and learning of the scriptures

**Shastra vasana** – knowledge for the sake of knowledge

**Shavasana** – corpse pose; a posture for relaxation

**Sheetali** – cooling breath; breathing technique in which the  
tongue is extended and rolled into a tube through which  
air is inhaled

**Sheetkari** – hissing breath; breathing technique utilized in  
pranayama in which air is noisily inhaled through the  
clenched teeth

**Shishya** – student; disciple; one willing to learn

**Shiva** – one aspect of the Hindu trinity of divinity; destroyer  
of the universe; pure consciousness; male counterpart of  
Shakti

**Shivalinga** – oval-shaped stone which is a symbol of Lord  
Shiva; symbol of consciousness

**Shivoham** – I am Shiva

**Shoonya** – void

**Shraaddha** – ritual performed for the manes

**Shuddha** – pure

**Siddha** – one who is perfected; adept who has developed his  
psychic and pranic capacity and power

**Siddhasana** – accomplished pose

**Siddhi** – perfection; activated pranic and psychic capacity

**Sirshasana** – headstand pose

**Sita** – Rama's wife in the epic *Ramayana*; ideal woman

**Sitar** – a stringed instrument

**Smaran** – remembrance

**Smriti** – memory

**Sri Sukadeva** – a saint enlightened from birth; one of the maha siddhas

**Sthita prajna** – one whose wisdom is firmly established and does not waver; stabilized consciousness

**Stotra** – group of mantras sung in praise of a deity

**Sukha** – happiness, pleasure

**Sukhasana** – comfortable cross-legged sitting posture

**Sukshma drishta** – subtle inner vision

**Sumiran** – one-pointed spiritual awareness; remembrance of mantra or divine name

**Sumitra** – Lakshmana's mother in the epic *Ramayana*

**Supta vajrasana** – sleeping thunderbolt pose

**Surdas** – 19th century poet and saint of India

**Surya nadi** – pingala nadi or flow of vital energy

**Surya namaskara** – 'salute to the sun'; revitalizing sequence of postures related to the twelve signs of the zodiac

**Sushupti** – unconscious realm and state of mind; deep sleep; third state of consciousness according to yoga philosophy

**Swabhava** – behaviour and nature

**Swadhyaya** – self-study, self-reflection; study of the scriptures

**Swapna** – dream state related to the subconscious mind; the second state of consciousness according to yoga philosophy

**Swar loka** – heaven; divine plane of existence

**Swarupa** – form

**Tamas** – one of the three qualities of prakriti representing the dull, inert state of mind and nature

**Tamasha** – spectacle; sideshow

**Tanmaya** – complete involvement

**Tapa loka** – plane of liberated souls

**Tapasvi** – one who practises austerity or penance

**Tattwa** – essential element or principle; literally means 'thatness'

**Tirtha** – holy place of pilgrimage

**Trataka** – practice of steadily gazing at or concentrating on an external or internal object or centre

**Tulsidas** – sage and author of *Ramacharitamanas*

**Turiya** – supraconscious state beyond the realm of the gunas; the unmanifest state of pure consciousness; the fourth state of consciousness according to yoga philosophy

**Turiyateeta** – transcendental consciousness

**Tyaga** – abandonment; renunciation

**Uddiyana bandha** – abdominal retraction lock

**Upadesha** – instruction; verbal command

**Upanishad** – literally means ‘to sit close by’; part of the Vedas; there are traditionally 108 Upanishads containing dialogues between guru and disciple on the nature, reality and identity of the individual and cosmic consciousness

**Upasana** – worship; concentration

**Utthita padmasana** – raised lotus pose

**Vairagya** – supreme dispassion; non-attachment; state in which one is internally calm and tranquil amidst the tumultuous events of the world

**Vajrasana** – thunderbolt pose

**Vajroli mudra** – contraction and release of the urinary passage to stimulate swadhisthana chakra and promote brahmacharya; controlling the emissions during sexual intercourse

**Vasanas** – latent, or deep seated desires

**Vastavic** – actual

**Vat** – banyan tree

**Vedanta** – literally ‘the last part of the Vedas’; the Upanishads; Vedanta teaches the ultimate aim and scope of the Vedas

**Vedas** – the oldest written texts revealed to the sages and saints in India, expressing knowledge of the whole universe; four in number, divided into Samhita, Brahmana, Aranyaka and Upanishad

**Veena** – stringed musical instrument

**Vidya** – internal experience; knowledge; spiritual light

**Vishayananda** – sense pleasure

**Vishnu** – one aspect of the Hindu divine trinity; the sustainer of the universe

**Vishwatman** – universal soul  
**Viveka** – discrimination  
**Viyoga** – separation  
**Vritti** – a modification arising in the mind and consciousness due to samskaras or archetypes; likened to the circular wave pattern emanating when a stone is dropped into a still pool of water  
**Vyakta** – manifest  
**Vyasa** – name of an ancient sage, author and compiler of many scriptures  
**Vyavaharic** – practical  
**Yaad** – remembrance  
**Yajna** – fire ritual  
**Yamuna** – sacred river in India, correlates with pingala nadi  
**Yoga** – union; a systematic science of the body and mind leading to the union of the individual consciousness with the universal or cosmic consciousness  
**Yoga mudra** – attitude of psychic union  
**Yoga nidra** – psychic sleep  
**Yoga Vasishtha** – an ancient treatise recording an illuminating dialogue between Sri Rama and his guru, Sage Vasishtha  
**Yogamaya** – the power of divinity  
**Yogasana** – yoga postures

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## Notes

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**Swami Satyananda** was born in Almora (Uttaranchal) in 1923. Drawn to spiritual life from an early age, he left home at the age of eighteen, and in 1943 surrendered himself to Swami Sivananda in Rishikesh who initiated him into Dashnami sannyasa in 1947. He served his guru for twelve years, perfecting every aspect of spiritual life. Thereafter, he travelled throughout the Indian subcontinent as a wandering ascetic.



Realizing the need of the times as scientific rendition of the ancient system of yoga, he founded the International Yoga Fellowship in 1956 and the Bihar School of Yoga in 1963. During the next twenty years, Swami Satyananda hoisted the flag of yoga in every corner of the world, consolidated BSY into a foremost institution of yoga, and authored over eighty major texts on yoga, tantra and spiritual life.

‘Satyananda Yoga’ became a tradition which combines classical knowledge with experiential understanding and a modern outlook. In 1984 he founded the Yoga Research Foundation to synchronize scientific research and yoga, and Sivananda Math to assist the underprivileged. In 1988, at the peak of his achievements, he renounced everything and adopted kshetra sannyasa, living as a paramahansa ascetic. In 1989 Rikhia was revealed to him, where he came to live and performed higher vedic sadhanas in seclusion. Receiving the command to provide for his neighbours in 1991, he allowed the ashram to help the underprivileged villages in the region. From 1995 onwards, he performed a twelve-year Rajasooya Yajna with the sankalpa of peace, plenty and prosperity for all, and in 2007 he announced the establishment of Rikhiapeeth with its mandate to ‘serve, love, give’.

Swami Satyananda attained mahasamadhi, a yogic accomplishment of discarding the body at will to become one with the universal consciousness, in 2009, in the presence of his disciples.





SATYANANDA YOGA  
BIHAR YOGA

*Steps to Yoga* is a collection of letters and instructions from Swami Satyananda Saraswati to three devoted disciples over the years 1956 to 1961.

Although the information and advice given is individual, at the same time it resonates with a universal truth applicable to all aspirants on the path of yoga sadhana. This book offers a unique insight into the relationship between guru and disciple.



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